

THE NEW WORLD MOVEMENT

Northern Baptist Convention



THE
NEW WORLD MOVEMENT
OF THE
NORTHERN BAPTIST CONVENTION

THE GENERAL BOARD OF PROMOTION
OF THE NORTHERN BAPTIST CONVENTION

J. Y. AITCHISON, General Director

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FOREWORD

We have been dreaming of a new day. It has not yet dawned. It is not too late to usher it in. If it comes it will be because the spirit and passion of Christ possess the heart of mankind. This will be possible, as multitudes of those who already bear his Name carry his spirit in all relationships with their fellowmen. To help stimulate this spirit and spread this passion and usher in this new day, the New World Movement has been organized among Northern Baptists. To explain the purpose and the methods of this New World Movement this little book is sent forth.

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THE NEW WORLD MOVEMENT

THE CHALLENGE OF THE PRESENT CRISIS

BY ERNEST D. BURTON

That there is a crisis no intelligent American will deny. In a sense we are always facing a crisis. History is never stagnant. Every day is a judgment day, because we are always making decisions which are fraught with important consequences for the future. It is only relatively that there are areas of calm in the stream of history. But we speak without exaggeration when we call the present hour an exceptionally important and critical one in the history of America and of American Christianity.

In a sense at least the war is over, and down from the mountain tops of exaltation, enthusiasm and self-sacrifice, on which for two years we, as a nation, lived, we have plunged into the valley of commonplace, of money-getting, of self-seeking, and of partisanship, with a speed that none of us could have believed possible a year ago. Perhaps we sometimes forget that before we entered the war we were not wholly at peace with one another, and not wholly unselfish in our aims and undertakings. Was there not in 1914 a problem of the rising cost of living? Were there not excess, if not excessive, profits in 1915? Was there not class strife and were there not threatened strikes in 1916? In large part we have but resumed life where it was interrupted by our participation in the war.

But doubtless, also, we have resumed it with a new intensity that is in part the result of the reaction from the extraordinary conditions that existed during the war.

Be that as it may, the present situation undoubtedly presents to the American nation and especially to American Christianity a challenge which will test both to the utmost.

A CHALLENGE TO INTELLIGENCE

First of all it challenges our intelligence. It will discover whether as a nation, as a church, we know enough, are intelligent enough, to deal with problems of such magnitude as now face us, in a world that is larger and more complex than any we have hitherto known. Certainly it is not reassuring to witness great masses of men determining their actions by maxims which only thinly disguise the assumption that diminished production increases wealth, that when each acre yields half as much wheat, each of us will have twice as much bread; or that there is a store of wealth out of which to pay wages which remains undiminished when production ceases or is reduced by one-half or two-thirds. But if such ignorance of the first principles of economics surprises us, are we prepared with the corrective of it? Do we know just how to make it clear to our fellow toilers how they can secure their share of the golden egg that labor lays without destroying the goose that lays it? Is ignorance wholly on the side of laborers and strikers, or is there a widespread cloudiness of mind, to say the least, — a cloudiness which is no longer a matter of theoretic interest to education, but an actual cause of strife and bloodshed?

But if these things disquiet us, is it any less disquieting to read in newspapers that are supposed to represent the brains of the country, arguments whose underlying premise, often openly expressed, is that America can now return to the measure of isolation that was possible at

the end of the eighteenth century? There is room, no doubt, for difference of opinion as to the extent and character of our participation in the affairs of nations across the seas. But that all the marvelous things that have happened in a century in bringing the nations to closer quarters one with another, and that our own enormous increase in population, wealth, power and influence can have come about and not imperatively demand of us, whether we choose it or not, a different course of action from that which was possible and right in the days of Washington and Jefferson, — this is unthinkable. But if our policy is to be different, what is it to be? What are to be its broad principles? What are to be its specific applications? Have we studied history thoroughly enough, do we know our own history and that of other nations well enough to answer these questions? Are we not right in saying that the present situation challenges, and coming days will challenge, our intelligence as it has not been challenged before?

But it is not in the realm of economics and politics only that intelligence is demanded. The aspects of life that are distinctly religious — the tasks of the church — are no less important than those of politics and business, and call no less loudly for intelligence and thought. We cannot, for example, close our eyes to the fact that the problem of the relationships of Christian denominations to one another has reached a stage which demands earnest thought and the wisest possible action.

The union of the allied forces at the suggestion of General Pershing and under the leadership of Marshal Foch turned the tide of war in favor of the Allies, saved thousands of lives and hastened the coming of peace. Not less significant would be the union of Christian forces in the war for righteousness. As Baptists we have put ourselves on record against organic union. Grant that in this we were wise. Let no one imagine that a negative utterance

is the measure of our duty. No intelligent Christian can fail to see that a Christendom united in action would be far stronger than a divided Christianity. Since organic union is not practicable, as many of us believe it is not, it is incumbent on us to find what measure or kind of unity or co-operation is feasible. We have given our adherence to the Inter-Church World Movement on conditions that have been accepted in a broad and generous Christian spirit by our brethren whose judgment would have named different conditions. It is now incumbent on us to do our utmost to see that the plan as our action has defined it is practically successful (or that we find our way through this to a better plan). The task is a difficult one. It certainly is. Therefore we say it challenges our intelligence, demands our largest possible contribution of consecrated brain power.

THE CHALLENGE OF MISSIONS

Not less certainly does the task of the church in foreign lands challenge us. Never since the days of Paul has a universal religion seemed so within the range of practical possibilities as it does to-day. All barriers are down. All doors are open. All religions are in the melting pot. All systems are being tried by the test of their effects. If, as we believe, Christianity is adapted to the whole human race, if it can solve the perplexities, meet the needs, and promote the welfare of all nations, now is the opportunity of its adherents as never before to prove this and to win their way among all peoples. Never were the motives for the spread of pure religion so strong as they are to-day. The nations of the earth can no longer live in ignorance of one another, or in indifference to one another. The foreign missionary is no longer the ambassador of a chimerical idea, the apostle of a forlorn hope, an enthusiast to be admired and smiled at. He is the representative not only of the religion of Jesus Christ, but of international

good-will; the creator not only of Christian churches, but of all international civilization; not a sectarian ecclesiastic, but an ambassador of all communions and a world statesman. His work, and not less the work of those agencies that send him out and stand behind him, calls for breadth of vision and of sympathy, for courageous planning, for patient and wise execution. It challenges the intelligence of the church as it never was challenged before.

THE CHALLENGE OF CHARACTER

But more serious even than the challenge of our intelligence is the challenge of our character. With all our ignorance, we know at least that He whom the Christian Church calls Lord announced the principle of love as that which ought to govern in all the relations between men and men. We know that He bade us love our neighbors as ourselves, even though those neighbors be hostile to us, and to do unto others as we would that they should do unto us. The church has proclaimed these principles. Christians profess allegiance to them. The nation has at least heard them. Yet day after day we read in our great daily papers, which for a little time seemed to have accepted nobler principles, the open advocacy of the crassest national selfishness, and, what is more disheartening, find such advocacy approved by Christian men. Not only so, but what comes still closer home is the painful evidence on every hand that in a day of rising prices, and profits increased in dollars at least, the determination to grasp for one's self and one's associates is, in alarmingly wide circles, stronger than the desire to do justice to all whether of our class or of another.

During the war, under the stimulus of our own danger as a nation, and of the splendid spirit of self-sacrifice for the world's welfare with which many of our sons and daughters gave themselves to the service of mankind, it

seemed as if we had seen a great light and accepted a nobler principle of action than had hitherto governed us. The nation seemed almost to have adopted as its own the principle which had been the great motive of the missionary enterprise of the Christian church. Are we to lose all that we seemed to have gained? Or after the days of reaction that are so apt to come after a time of great struggle, will the church address itself with renewed energy to its task of giving of its best to all nations of the world, and shall that spirit of good-will to all nations, which we dreamed was in a measure pervading our whole people, again assert itself? It is a grave responsibility which rests upon the Christian church at this hour. The church is the peculiar representative and custodian of the missionary spirit,—the spirit of good-will toward other races. It is the task of the church not only to express that spirit in the sending of preachers of the Gospel and physicians and teachers to other nations, but so to inculcate it at home that it shall become the keynote of our international policy. Whether the church sees and meets its responsibility, whether it succeeds or fails in this great task, will mightily affect the whole future of the world, not in respect to religion only but in reference to every aspect of human welfare. The immediate future is big with possibilities of good and evil.

SOME VITAL QUESTIONS

Nationally, internationally, economically, ecclesiastically, all things are shaken, and they have not yet settled down into their new situation. Are we entering into a period of national antagonisms, strife and selfishness, which will make all the enormous costs of the war in life and treasure and the monuments of civilization sheer uncompensated loss, or out of the present welter shall we emerge on at least a little higher level than that which we occupied in that fool's paradise in which we were living in

July, 1914? Is the life of our nation to be rent and torn by strife of classes, a war of wealth and workers that shall embitter all our lives and those of our children after us, or shall the voice of reason and of justice and of love make itself heard above the clamor of selfishness and ignorance, and there emerge a higher type of national life than we have hitherto known? Shall the churches emphasize their minor differences, struggle for pre-eminence and self-aggrandizement, or will they see their larger opportunity and their common duty, and, while if not in organic union yet in cordial co-operation in the things for which they labor in common, attack together their common task of making a world dominated by the spirit of Jesus?

THE DUTY OF THE CHURCH

Facing these questions, what is the duty of the church? It is not the only agency to which this situation addresses a challenge. What is its task?

First, it is incumbent upon the church in every possible way, by the voice of the preacher, by the printed page, by the conduct of its members, to announce with unmistakable clearness the great principles of Jesus. The values of the world are in human lives. All men, all women, all children are valuable, — infinitely so. All are entitled to a fair share of the goods of life. Human slavery in every form is unchristian. The civilization that sacrifices personalities to things, or the welfare of the many to the greed of the few, is unchristian and is not worthy to live. Moreover, human welfare is achieved not by each individual, each family, each class and each nation seeking its own welfare, but in all seeking the welfare of all. The problems of society, national and international, are solved by the Golden Rule intelligently applied. They can be solved in no other way. The duty of the hour is the acceptance of the law of love as our principle of action as

individuals, families, classes, churches, nations. The nation, the class, the church that seeks aggrandizement of itself rather than human welfare has missed the path of Jesus, the only path of prosperity. The Sabbath, the school, the state, and the church were made for man, not man for them.

KEEPING OPEN ROAD FOR GOD

The second great duty of the Christian church is the reaffirmation of God as a factor in human history and in human lives. The church must stand for the great truth that while men are real and powerful factors in human history, and cannot escape the responsibility that goes with that fact, yet there is a higher power, a higher intelligence, with which or against which they work. They can hinder his purposes, they can delay his plans. But there are higher plans than theirs, there is a more far-seeing vision than theirs, to which it becomes them to give heed and with which it behooves them to work. With that Greater Mind we do well to take counsel through prayer and the study of His doings in the world. To His will, so far as we can learn it, we do well to bend our wills. In Him and the ultimate triumph of His purposes we do well to trust, and by our faith in Him steady our own wills and console in darkened hours our own fearful hearts.

And standing for the truth that God is, and for steadfast faith in Him, it becomes us, also, as much as in us lies, to set before Him an open road. The message of the ancient prophet was "Prepare ye the way of the Lord, make his paths straight." One of our modern leaders has made us familiar with the phrase, "To give God the right of way in our lives." These things we need to do as a nation and as a church. Who of us is wise enough to dictate to God the course which history shall take? Who of us can tell that the measure of the past shall be the measure of the future? Speaking for his God the prophet

of old said, "Remember ye not the former things, neither consider the things of old. Behold I will do a new thing, now shall it spring forth." To-day we need to be on our guard against our conservatism, our timidity. We need to keep an open road in our minds, in our lives, in our plans, for the Lord to come and do greater things than ever before.

Keeping thus an open road for God, we need, also, as far as in us lies, to make large plans, bold plans, yet definite and carefully thought-out plans. Such plans we need in every church, in every state, in every division of our work, in the whole denomination. Between these two duties there is no conflict. We shall be more likely to keep the way open for God if we are planning to do for Him and for the world the largest things that seem to us at all possible. His purposes are always greater than ours. The larger ours, the more likely we shall be to make way for His.

EDUCATION AND CHRISTIAN IDEALS

Another great duty of the church in this hour is the promotion of education and the permeation of education with Christian ideals. However great the things we plan or accomplish, we can but begin what others will complete. If we labor, other men will enter into our labor. And for their share in the tasks that American Christianity will be called upon to undertake they will need both native ability and education. But that education must be charged with Christian principles. To a greater extent than ever before, the Christian church must concern itself with seeing to it that its youth are educated and that their education is of a character to give them an intelligent conception of Christianity's task and an eager desire to take part in achieving it. We must encourage our boys and girls to get an education, checking, if need be, their impetuous eagerness to take part in the great struggle

going on before their eyes. We must strengthen our Christian schools, we must throw around all state and city schools the influences of an intelligent and vigorous Christianity.

THE CREATION OF CHRISTIAN PERSONALITIES

Finally, because the church must do these things, the great central task will always be the creation of personalities molded and dominated by faith in God and the ideals of Jesus. It is not the business of the church as such to create or to lead political parties. It is not its business, as such, to settle strikes or to champion economic programs. It is not its business to negotiate treaties or to appoint ambassadors. It is its business, jointly with the family and the school, to produce the men and women who, with clear vision, high purpose, and trained ability, will do all these things, and doing them will save the nation and the world. We need men and women who will create and maintain Christian homes, who will found and conduct schools, who will manage great business enterprises on Christian principles, holding the business and the wealth it produces not as a private possession for their own pleasure, but as instruments for promoting the welfare of humanity; who will lead parties, and hold office and administer the government in accordance with the highest political wisdom and the highest moral principles; men and women whose horizon will be world-wide and whose vision will be as clear as it is far-seeing; men and women, in short, who will look at the world as Jesus saw it, and find their joy not in exploiting it, but in promoting its highest welfare. It is the high task of the church to create the personalities that filled with the spirit of Jesus shall face and solve the problems that to-day confront a perplexed and storm-tossed world.

THE NEW WORLD MOVEMENT OF NORTHERN BAPTISTS

BY J. Y. AITCHISON

At the request of the Northern Baptist Convention at its annual session held at Atlantic City in May, 1918, the National Committee of Northern Baptist Laymen made a careful survey of the fields and work of our denomination.

A year later, May, 1919, at the Denver Convention, our people were inspired and challenged as never before by the report of the Northern Baptist Laymen, through its special Committee on Survey. This report of over 150 pages recited outstanding achievements of our denomination in all of its fields of activity, and indicated with unmistakable clearness and definiteness what Northern Baptists ought to undertake to do as their minimum share of the Christian work of the world in the next five years. The delegates who attended the Denver Convention listened with keenest interest to this report. After due consideration, the recommendations of the Survey Committee were unanimously adopted as follows:—

1. That as a denomination we record our acceptance of the conception that the mission of the Christian church is to establish a civilization, Christian in spirit and in passion, throughout the world.

2. That we announce our purpose to establish independent, self-supporting churches in the non-Christian world, under the direction of native leadership, and to that end we plan to enlarge our educational work in all fields.

3. That we record our belief in all those missionary agencies which will help to make intelligent men and women, and which in the spirit of the Great Physician will help to relieve human suffering.

4. That we declare our intention to increase greatly our missionary staff to the end that we may relieve overburdened missionaries, and may adequately man our fields.

5. That we send a commission to study the situation in Eastern Europe as soon as possible, and advise us as to the work which should be undertaken there.

6. That we record our readiness to enter some of the great unoccupied fields as soon as we can adequately provide for the fields under our care.

7. That we declare our conviction that the Baptists of the North should not withdraw from the work for the Indians and for the Negroes of the South, but that we should strengthen our schools and make them as efficient as possible.

8. That we declare our determination to lay new emphasis upon our work for the new Americans in all sections, and to make a special effort to redeem our cities.

9. That we approve the plans to increase the work on the frontier, and especially to provide churches for the proposed soldier settlements.

10. That we endeavor to increase our work in Latin America on a large scale, that we may help prepare those republics for the new day in their land.

11. That we take steps at once, in co-operation with other churches, to study the social situation in America, to the end that we may be in a position to speak with authority and helpfulness in the crisis which now faces the nation.

12. That we make a determined effort to raise sufficient funds so that we may grant pensions to all our ministers and missionaries, and that we request the Ministers and Missionaries Benefit Board to conduct a vigorous campaign this fall to induce the churches to increase their salaries.

13. That we record our conviction of the supreme importance of general and religious education, and approve plans for the extension of education of both types throughout our constituency.

14. That we appoint a committee to continue the survey and bring it to completion.

15. That we establish a denominational weekly paper which shall be of a high grade, and under the ownership and control of the Northern Baptist Convention.

16. That we approve the budgets proposed by the Committee on Survey and declare our determination to raise before April 1, 1924, the sum of \$54,006,883 for permanent equipment of our institutions and work, and that we accept, as the operating budget for the year 1923-24, the sum of \$8,210,311.

NOTE.— Upon presentation to the Convention, Recommendation 16 was referred back to the committee with a request for an estimate of the total amount to be raised within five years. The committee later submitted the following substitute for Recommendation 16:—

16. That in the light of the facts presented in this survey and of our desire to do a work for the Kingdom that is commensurate with our resources, we declare our determination to raise before April 1, 1924, for all our benevolence, including city, state, national and foreign work, the sum of \$100,000,000.

It is not at all surprising that immediately upon the adoption of this report our larger program was referred to as the "one hundred million dollar campaign." The American people are accustomed to think and speak in terms of money values. We wish to point out with emphasis, however, that our new program is not chiefly or primarily financial either in spirit or its objectives. It is true we shall need the \$100,000,000 during the next five years if we are to stand back of the work we are now doing and move forward to the larger tasks which have grown out of the blessing which God has bestowed upon the work we have already done. But for Northern Baptists to furnish the missionary leaders at home and abroad, called for in this survey during this period, constitutes our greatest challenge. Consecrated and trained leadership is most fundamental to the success of the missionary enterprise. All the money of our great land cannot "establish a civilization, Christian in spirit and in passion, throughout the world" unless we have the men and women who, called of God and filled with His spirit, will go forth to the fields of the world, not to be ministered unto but to minister and to give their lives to the task. We have many such devoted souls to-day. Their number must be so greatly increased year by year that nothing but a general awakening on the part of our people to the spiritual needs and values of the Kingdom of God will enable us to reach the "life service" goal of our larger program. This fact needs to be brought home with emphasis to all pastors, church leaders, Christian parents and young people, and especially to the present student bodies. Never was it more needful for Christian people to

give themselves with deepest concern to prayer that the Lord of the Harvest would send forth laborers into the fields which are white unto the harvest. Christian men and women who pray, and here is the deepest test of the genuineness and strength of Christian faith, must be ready if it is God's will either to go themselves or to give those nearest and dearest to their own hearts to this supreme task of the present world crisis, namely, the securing of adequate Christian leadership.

It is because of the need of full recognition of the real values of our larger program that it has been decided not to designate this the "hundred million dollar campaign." Here, again, even on its money side, we are not so deeply concerned that we should raise \$100,000,000, but that there should first be awakened in the minds of our people a spiritual sense of the relationship of our money to the work of the Kingdom. Why should there be such a wide breach between the spirit of the missionary who invests his life in service and the church members who lack a Christian standard for the measure of their financial obligation to God?

We are not launching upon a program to commercialize Christianity by raising a big sum of money. Our first concern is to spiritualize the hearts of all men who handle money. The remedy for present tendencies is in the recognition of the relationship of all life and all wealth to the well-being of humanity. Any business which is conducted for the good of its stockholders alone is unchristian. God's program for the redemption of humanity must have due consideration and adequate support. The development of the spirit of love, brotherhood and justice, as exemplified in the character of Christ, is so obviously the duty of every Christian man or woman that those who fail at this point, no matter what they profess, cannot command confidence and respect as followers of Jesus Christ. Our Lord has a just claim upon the time and

money of every man. He who ignores that claim commits a triple robbery. He robs God, society and his own soul. Peace of mind, quietness of soul and a sense of duty done are worth more than bank accounts. Our task, then, in our larger program is not simply to get money: it is to secure fuller recognition of the supreme importance of spiritual values.

It is because of these and kindred facts that after much prayerful consideration the name of "The New World Movement" was chosen to describe our Northern Baptist Movement for Christian reconstruction.

That "new world" which was to come after the war has not yet materialized. In consequence, disappointment and restlessness are widespread. The underlying reason is that selfishness is still rampant.

We are in the midst of new industrial, political and social conditions which are still in process of crystallization. This new world is in danger without the cross of Christ.

But the old world of distrust and suspicion and hate must go. A new world of faith and hope and love must take its place if we are to escape the pit of despair after these five years of horror.

Before it has visible expression, this "new world" must be born in the hearts of men.

ONLY BY THE POWER OF THE CROSS CAN THE NEW WORLD BE REALIZED

It is to the making of this world that our Northern Baptist Movement aspires to contribute its share.

The poster shown on the front cover page was designed to illustrate the spiritual significance of our movement, "the light that never was on sea or land" shines from the cross full upon our own beloved country.

Lifting our eyes to that cross, are we not filled with

a sense of our obligation to share that light with all them that sit in darkness and in the shadow of death?

"The ambition which puts any personal advantage in front of service is anti-Christian. It is economically unsound. It does not matter whether it be in an individual life, a business or a church." Christ's test of discipleship needs re-emphasis to-day. "If any man would be my disciple, let him deny himself and take up his cross and follow me."

It is in accordance with these fundamental considerations that before launching our campaign to raise money we call upon our people to consider anew the importance of giving fresh incarnation to the spirit of love, brotherhood and justice manifested in the character of Christ. Let us promise an enlarged allegiance to Christ and the work of His church, and covenant together to set apart a just proportion of time and money to help attain the objectives of "The New World Movement."

The series of articles which are given in this book have been prepared with utmost care. They discuss topics vital to the task to which Northern Baptists are committed. No earnest Christian should fail to take the time necessary for the careful consideration of the part our denomination must assume in the twentieth-century program of Christ for world redemption. The demand of the hour is for a new allegiance to Christ for world service.

It is a time for all church members and all churches to act and to act together. We cannot accomplish our great task otherwise. Many churches have yet to heed the lesson which Germany forced upon the Allies. Germany, *in the wrong*, yet united, was able to overpower the Allies until the Allies, *in the right*, learned their lesson and supported the right with a thoroughly organized and united effort. Herein lies the secret of success for "The New World Movement."

A SURVEY OF THE SURVEY

BY REV. JAMES A. CLARKE

At the session of the Northern Baptist Convention in Denver last spring the Committee on Survey, Rev. F. W. Padelford, D.D., chairman, presented a report of epochal significance for the denomination. With survey data, maps, charts and report of the committee on the survey data, the "survey" makes a handsome quarto volume of 151 pages. Classes for the study of this document ought to be formed in every church. In the hope of leading many to a careful examination of the complete volume itself, we present herewith, largely in the language of the survey itself, a summary of the committee's "Report on the Survey Data."

BEGINNINGS IN THE ORIENT

Our work in the non-Christian world began with the arrival of Adoniram Judson in Burma in 1813. It was six years before Judson baptized his first convert, but that convert was the first fruits of a wonderful harvest. The total number of those who have been baptized on that field is unknown, but the present membership of the Burma churches is nearly 75,000, while the number of churches is greater by more than one hundred than the number in any state in the North.

The year 1836 was the great year of beginnings in our foreign mission work. In that year the missions were established in Assam, Bengal, South India and China. This was just twenty-two years after Judson had begun his work in Burma. The mission in Japan was founded

in 1872. We were late in entering that country, after the first pro-Christian movement had spent itself, and we have suffered as a result of that tardiness ever since. The mission in Africa was established by some independent English Baptists in 1878, and was assumed by the American Baptist Foreign Mission Society in 1884. The mission in the Philippines was opened in 1899.

OUR WORK TO THE NON-CHRISTIAN WORLD

Some idea of the magnitude of our work in the non-Christian world may be gained from the following summary: Our missionary staff consists of 257 missionary families, 181 single women missionaries, and 6,872 native workers. The list of native workers comprises pastors, evangelists, teachers, doctors, Bible women and nurses. The total number of our churches in the non-Christian world is 1,745, including 1,064 in Burma, 173 in Assam, 176 in South India, 22 in Bengal-Orissa, 174 in China, 33 in Japan, 71 in the Philippines and 32 in Africa. Our total membership is 186,382, practically the same as the membership of our churches in the state of New York. We have 2,789 schools of all grades with an enrollment of 84,469. We have 27 hospitals. The total value of our mission property is approximately \$3,885,500, which is greater by several hundred thousand dollars than the reported value of our church property in Indiana or Iowa.

THE AIM OF FOREIGN MISSIONS

The first and most important question in the further development of our work is as to what is our real aim and purpose in this foreign mission task. Without doubt the purpose of Adoniram Judson and his fellow missionaries of the first fifty years was to fulfill literally the terms of the great commission and preach the gospel to every creature. Their one thought was to get the mes-

sage of Christ to as many individuals as possible before they were swept into a Christless eternity. The determination to inform as many of these people as possible of the Christ guided the plans for our Baptist missionary work for a large part of its history.

Does that statement adequately represent our conception of the purpose of foreign missions to-day?

We recognize that the supreme need of these millions of people in heathenism is a knowledge of Jesus Christ as their personal Saviour. But the impartation of that message is in fact only the starting point. The mission of the Christian church is not merely to pluck a few brands from the burning, but to establish a civilization that is Christian in spirit and passion, the world around.

The war has helped us to a comprehension of this larger conception. We know now that we cannot retain our own Christian civilization except as the civilization of Russia, Austria, China and Japan is Christian. We are now bound to Christianize Asia for the sake of America, if not for the sake of Christ.

If we are ready to accept this larger conception of foreign missions, then it is clear that we must work out our plans on an entirely new scale. No program which we can propose can be too large to suit the new situation. The members of the committee frankly declare that it is this larger purpose which has governed their minds in determining the outlines of this report.

EDUCATION IN MODERN MISSIONS

If we are to adopt this more modern idea, then among the plans which must be enlarged are those which relate to the place of Christian education in modern missions. As Baptists we have always asserted that our primary business is evangelism. Our missionaries devoted themselves largely to this business. Twenty-five years ago

we were able to boast that we had baptized more non-Christians than all the other denominations together. Some of them are now leaving us far behind. What is the reason? They saw before we did that if the Orient is to be evangelized it must be evangelized by orientals. They devoted their primary attention, therefore, to training and educating native preachers and evangelists. To-day they have much larger staffs of competent, trained men. These are the men who are now reaping the harvest. If no other motive underlies our method, this primary desire for giving every man the message of Christ must compel us to increase very largely our educational work.

There is another reason that underlies the development of a Christian educational system. If we are to have an influential church in the Orient it must be an intelligent church. We do not mean that it must be composed of college graduates, but that the people must be able to read, write and think. In some of the fields in which we are engaged the illiteracy ranges from 90 to 99 per cent. It is absolutely essential that they shall have sufficient education to interpret the gospel and to apply its principles to their daily lives.

THE SCHOOLS IN THE ORIENT

It is for these reasons that we have established a large number of schools in the Orient. It is for these reasons that the committee believes that the number of these schools should be greatly increased. The majority of our schools are of course of the primary grade. In most of our missions we have also erected schools of the secondary grade, but as yet we have done but little in higher education. We have one college of our own at Rangoon and we co-operate with the Southern Baptists in the college at Shanghai. We are co-operating with other boards in the support of some other colleges, for example, the West China Union University. If we are to create an educated

ministry, we must devote more attention to our higher education. In nearly all our missions we have schools for training native preachers, but in most of the missions these schools need to be raised to a much higher grade. If we are to make any appreciable contribution to the establishment of a Christian civilization in the Orient, we must create an educated ministry. This is fundamental to the accomplishment of our primary purpose.

The Committee on Survey therefore recommends that we plan to lay large emphasis upon the development of our educational work during the next five years. We must establish a large number of new schools. This list must include schools of all grades from the kindergarten to the college and seminary. Our college at Rangoon will require an investment of a half million dollars, one-half of which will be provided by the government. Our fine institution at Shanghai will need new buildings and added facilities. As soon as possible our boys' school in Yokohama must be raised to college grade, involving an investment of \$600,000.

THE EDUCATION OF WOMEN

In some of our fields not 3 per cent of the women can read or write, but civilization rises no higher than the level of its womanhood. For that reason we are devoting increasing attention to the education of women. Our work for girls and women in Burma is unrivaled by any similar work in the Orient. We have studied with intense interest the work which our Baptist women are doing in co-operation with the women of other denominations in building schools and colleges for girls. We commend it most highly.

Another phase of missionary work upon which we wish to lay emphasis is what is called industrial missions. People who are stricken with poverty cannot do much in

the way of supporting churches. If we are to have a self-supporting church we are therefore driven to helping these people learn to be self-supporting.

FOLLOWING THE GREAT PHYSICIAN

Another phase of the missionary program which has been subjected to serious criticism is our medical work. Why, we are asked, should we, here in America, found hospitals and support doctors in China? The reason is that Christ was the Great Physician. He believed that part of his mission was to relieve human suffering. The church of Christ cannot behold the awful suffering of humanity in the Orient and not be touched with a feeling for its infirmity. We have therefore sent out doctors and erected hospitals. This ministry of healing is one of the clearest proofs to the oriental mind of the divinity of our religion.

Our opportunity is unlimited not merely to demonstrate the spirit of the Great Physician but also to touch the hearts of men. We need to erect new hospitals, — not less than nineteen during the next five years. We should send out a large number of doctors and nurses at once.

EQUIPMENT OF THE MISSION STATIONS

We have been impressed with the need for better equipment at most of our mission stations. We need new residences for the missionaries, at least 188. If no other interest moves us, the protection of our own investment demands this.

In many of our missions we need to make a large investment in new church buildings. In the cities of Japan, for example, how can we hope, in miserable little chapels, to reach people who are accustomed to associate the thought of religion with beautiful temples and pagodas? The

committee recommends at least seventy-five new church buildings within five years.

We have been impressed with the efforts being made to reach the educated classes of the Orient through the students in the great universities. Dr. Benninghoff, in Tokyo, and Dr. Witter, in Gauhati, are bringing the influence of the Gospel to bear upon hundreds of students. We are never going to win the East until we win the intellectual classes. To win them we must begin with the students.

THE MISSIONARY STAFF

Every field is undermanned. In many fields a single man is attempting to do the work of two or three. Some fields which should have four or five missionaries have only one family. We have less men on the foreign field than we had five years ago. The committee believes that our program should include a practical doubling of our missionary staff within five years. The constant advance in learning and the necessity that Christianity should reach the highest classes demand that only our best men be sent out.

THE WAR AND FOREIGN MISSIONS

Foreign missions have taken on a new aspect as a result of the war. The struggle for democracy has bound all sections of the world in a new fellowship. Nearly all the non-Christian nations were our allies. We sustain a different relation to them henceforth. We are deeply concerned as to the type of civilization they develop.

The war has opened many doors among these people. They have a new interest in the West, and everything that comes out of it. The Christian church never faced a day of such wonderful opportunities. If we enter the Orient now with determination and large plans, the East may be brought to a virtual recognition of Christianity

during the next two generations. The Christian civilization may, without doubt, become dominant throughout these great regions.

THE SITUATION IN EUROPE

We have a responsibility to discharge for the Baptists of France and Belgium in helping them to rebuild their ruined churches. Without our immediate help they may be long delayed in rebuilding Protestantism in the desolated regions.

There is another section of Europe which should be studied, the east and southeast. Small groups of Baptist Protestants have arisen frequently in different sections. Men who have been converted in this country have gone back to spread the Gospel. These movements ought to have our sympathy and support. But we should know exactly what the situation is before we enter. The committee recommends that we send a group of men from this country to study the situation in eastern Europe.

UNOCCUPIED FIELDS

In our study of the non-Christian world the committee has been compelled to raise the question as to whether we ought not to enter some of the unoccupied fields of the world. Two great fields immediately loom up which are not adequately provided for: the Mohammedan world and South America. This is a critical hour in the history of Mohammedanism. It has suffered a fearful reverse in the war. Christianity's opportunity in the Mohammedan world is dawning.

Another great field, South America, a continent of unimagined resources and teeming with life, has no adequate religion. There are millions of its people still in paganism. Most of its leading men, disgusted with Christianity as they have seen it, have sworn all religion.

What attitude are we to assume toward these unoccupied territories? Our first responsibility is without doubt to the fields which we have already entered. But as soon as these obligations are at all adequately met we must recognize our obligation to the great awakening Mohammedan world and to the peoples of our sister republics to the South.

LATIN AMERICA

Midway between the foreign field and the home field lies Latin America. Our first work in Latin America was naturally in Mexico, where the first Baptist church was founded in 1864. We have made good progress, so much so that when, recently, foreign clergymen were driven from their parishes by the new constitution our churches were able to go on almost uninterruptedly under native leadership. Following the Spanish War we entered Cuba and Porto Rico. It was not until 1910, however, that we began in Central America. In Cuba and Porto Rico our work has been wonderfully prosperous. There is every prospect of building up strong churches in each of the islands. It is too early to record achievements in Central America, where we are just beginning. Central America is going to become a most influential section of the new world; business will center there. We must make those states Christian. The work of evangelizing Latin America must be done by the Latin Americans themselves. What we must do is to help find and train the native preachers. This means that we must build schools. We already have excellent training schools in Cuba and Porto Rico. We are uniting with the Southern Baptists in maintaining a training school in Mexico. We have as yet no school in Central America. This must be established as soon as possible.

THE AMERICAN INDIANS

Turning now to the home field, we direct our study first to the American Indians, since the first missionary work in America was done for them. The Northern Baptists are carrying on some missionary work among fourteen different tribes, but our staff consists of only twenty-six men and women. There are twenty churches in our various missions. We have a very good school at Bacone, Oklahoma, known as Bacone College. This school gives work of all grades up to the third year in college. There are also schools of the lower grades connected with practically all our mission stations.

Only 20 per cent of these people are adherents of the Protestant church, 20 per cent are Roman Catholics, while 60 per cent of the people are entirely unevangelized. The American church has a peculiar responsibility to these people, a responsibility which is not at all measured by the feeble work which we are doing among them. This work should be decidedly increased.

The natives of Alaska are closely akin to the American Indians. Our work in that great territory is confined to a small orphanage on Kodiak Island. In the division of territory by the Home Missions Council several years ago we were assigned a section of unoccupied territory, but we have never attempted to enter it. We have a direct responsibility for this field and should establish a new mission at Prince William Sound. We should also open work among the whites and mixed races. Alaska has for generations had the ministry of the Greek Church of Russia. Owing to the confiscation of their funds by the Bolsheviks, the priests are leaving the territory and there will soon be no religious ministry whatever.

THE NEGRO

One of the largest elements in our American program is our work among the Negroes. Gradually we have worked out an educational policy in the South. The public schools have been opened to the Negroes, and the support of independent primary schools by the North has largely ceased. The Negro has assumed responsibility for many of the schools of secondary grade. But the South provides no higher education for the Negroes. They must still depend upon their friends in the North to provide the higher education for them. There are now fifteen schools of higher grade which depend on our missionary assistance. The enrollment of these schools is more than 5,000 students per annum. They receive an education which ranges from the seventh grade through the college. More than 4,500 men and women have completed their full education in these institutions.

Education is the only power that makes an independent race. We cannot afford to have a great and growing segment of our population in ignorance and dependence. The Negro must have the highest education possible.

SUPPORTING THE NEGRO SCHOOLS

Our investment in this work ought to be increased as far as possible. Our schools need to be improved. Many of the buildings must be rebuilt. New buildings must be erected at several of the schools. The faculties of all these schools ought to be enlarged and salaries increased.

The Home Mission Society has just entered into a tentative agreement with the representatives of the Southern Baptists whereby it is hoped that the Baptists of the South will assume part of the expense of maintaining these institutions. Every dollar which the Southern Baptists are willing to invest in these schools should be

added to the investment which we ourselves are making and should not relieve us of further contributions.

The Committee on Survey recommends that we spend \$1,305,000 in improving and enlarging the properties, and that we endeavor to raise \$1,000,000 as endowment of our educational work, the endowment to be held by the Home Mission Society and not by the schools.

THE NEGRO IN THE NORTH

Most unexpectedly we have had a great migration of Negroes from the South into our northern states in the last two or three years. The number is estimated from 200,000 to 500,000. During the period of the shortage of labor owing to the war, northern employers held out glowing inducements to the Negroes to come North. They have been herded together under the most unsanitary conditions, and in many cities they have become a menace to the health of the communities. We may expect that this migration will continue indefinitely.

Their presence creates serious problems in the northern states. Many of our Negro churches are overcrowded. These new people must be housed and ministers must be provided. They will be able to provide the local expense of their churches, but they are not in a position to erect the buildings. Moreover the social conditions under which these people are living demand that the Christian church shall begin a social ministry among them at once. We have appointed a special worker, a man of their own race, who is highly intelligent and well trained. It is proposed to open Christian centers in some of the cities where the Negroes are congregating in large numbers.

THE FRONTIER

The missionary work in the United States began on the frontier. There are hundreds of square miles of frontier yet, and once off the highway it seems scarcely

to have been broken. Great tracts are constantly being broken up for settlement in the timber lands of the northwest, and in the new irrigation districts the Department of the Interior hopes to open up hundreds of square miles in the next five years. These conditions call louder than ever for the frontier missionary.

Following all our previous wars the government has opened large tracts of land for the returned soldiers. The government has extensive plans of the same nature at the present time. If Congress will pass the necessary legislation, the Department of the Interior will soon offer inducements to hundreds of thousands of returned soldiers. If these plans are carried out there will be hundreds of new settlements and demands for hundreds of new churches.

The committee has proposed that \$246,000 be secured within the next five years to build churches in these new settlements, and we have provided \$123,000 in the operating budget of 1923-24 for the support of such new churches.

THE COLPORTER

One of the oldest types of minister is the colporter, — the man with his Bible and religious books, who spends his time in the open country. The demand for his services has constantly increased. In the rural sections of the eastern states are thousands of people who are untouched by any church. The colporter is the only minister of the Gospel they ever see. In the West are thousands of ranchers whose people never attend a church service. Except as these people are reached by the colporter, they will have no vital touch with religion. This is no time to call in the colporter. We believe the number should be considerably increased.

THE EVANGELIST

We have always felt a special call to the evangelistic work. We now have a department of evangelism. It was part of the original plan to have this system so comprehensive as to cover all parts of the North. We have never been able to carry out the plan, however, though we have not lost sight of the idea. We should now return to the plan to organize our evangelistic work upon a permanent basis. Our superintendent of evangelism should be given sufficient assistance so that our entire field may be covered.

CHURCH BUILDINGS

Throughout our country we are in need of a well-planned movement for the improvement of our church property. Hundreds of our churches could well secure much more adequate buildings. There are many churches, however, that cannot provide all the money for the plant they need. The denomination should go to the assistance of such churches. We have therefore approved of the National Church Edifice Fund of \$1,363,000 to be raised in five years. Our edifice department should employ a competent church architect who would devote his entire time to helping our smaller churches to secure adequate plants.

THE NEW AMERICANS

The great religious problem in America centers in our new Americans. The estimated population of the United States in 1916 was 112,000,000. Of this number, 32,000,000, or more than one-quarter, may be designated as new Americans. Over 14,000,000 people in the United States at the present time were born outside of it. Hundreds of thousands of these people who have recently come among us are among the very best citizens we have. But there

are thousands of others who are most dangerous enemies. Our whole American civilization faces the greatest peril in all its history.

There is only one force that can amalgamate all these different elements and that is the Gospel of Jesus Christ. As a denomination we have been increasing our work among these people during the last ten years, but our work ought to be very greatly increased at once. All our missionary agencies are now converging on this point. The Committee on Survey is approving a budget which will provide for more than double the present work.

Our great problem in this whole matter is that of leadership. We have already established some training schools for the Swedes, the Norwegians, the Germans, the Italians, the Danes, and some others. We need a strong, thoroughly organized school for men of the Slavic and kindred races.

CHRISTIAN CENTERS

We are now erecting what are called Christian centers. These institutions are planned in general along the lines of social settlements, only the Christian element is made dominant and the centers are closely related to one of our churches. The plans are now under way for building a large number of these centers at the points where the people are congregating.

Much better provision needs to be made at once for our churches and missions. Most of these people associate the idea of religion with cathedrals. We clothe our religion in shacks. The process will not work. With proper equipment our missions could multiply the value of their work. We are approving the investment of several hundred thousand dollars for this purpose during the next five years.

THE AMERICAN CITIES

If the nation is to be Christian, then the cities must be Christian. Yet the battle is going against us in the cities. In Philadelphia 15 Baptist churches have moved or died since 1870. Twenty years ago we had 28 churches on Manhattan Island. Now we have only 9 self-supporting, white English-speaking churches, and 5 of these are supported largely from their endowments.

The Christian forces need to be mobilized for a great united campaign to restore the Christian church in our American cities. We ought to have in every large city a Baptist church that will be to that city what Tremont Temple is to Boston. These churches must be supplemented by churches built distinctly for the new Americans, polyglot churches if need be, where a great social, educational and evangelistic ministry can be carried on, specially fitted to reach these strangers within our gates. In addition we must devote more attention to the new suburbs.

NEW SOCIAL CONDITIONS

The war has made all things new. The real social issues are changing rapidly. Our old social contest was a war over wages and hours. The issue to-day is as to whether all capital shall be made public property and whether one man shall have just as much as another.

What attitude is the Christian church to take on this problem? The new issues are not fundamentally economic but moral. The church therefore has a relation to them of necessity, and the church must be able to speak authoritatively. But to do so the church must have adequate information before it makes up its mind or offers its advice. We recommend, therefore, that the Northern Baptist Convention take steps to secure the co-operation of other denominations in securing this information and in arriving at conclusions.

THE MINISTRY

We have rejoiced most heartily in the success of the effort to raise the Morehouse Memorial million for the use of the Ministers and Missionaries Benefit Board. But our Board must be in a position in the near future not merely to grant aid to men who are in distress, but also to grant pensions to all our ministers. During the next five years our fund should reach at least \$10,000,000.

But the churches must make more adequate provision for its ministers while they are still in service. A campaign should be carried through our churches to secure higher rates of salaries.

GENERAL EDUCATION

If we are to carry through any such program as the committee is proposing, we must make provision for the training of leaders. During the last four years nearly \$16,000,000 have been added to the equipment and endowment of our schools, over \$5,500,000 of it to other colleges at home and abroad than the University of Chicago. But there ought to be added to the endowment and equipment of our institutions not less than \$28,010,000. This is an immense sum, but it is to be scattered among forty different institutions.

Our program for the next five years must include also a determined effort to increase the number of Baptist boys and girls in school and college. The goal for our five-year program aimed at having 15,000 Baptist students in college before 1921. That ideal ought to be kept constantly before us.

The educational advance ought to include also a better training for our ministers.

Our task is to induce men who are called to the ministry to enter the colleges and seminaries.

RELIGIOUS EDUCATION

The term religious education is a comparatively new one, though it does not connote a new idea. In the great commission we are commanded to teach and to train. In the last few years new emphasis has been given to this task. Our great instrument is the Sunday school, though it is not by any means the only one. In the development of the Sunday school we have witnessed the most encouraging advance in the last few years. Standards have been raised in the matter of grading, of lessons, and in the training of the teachers. We need a considerable staff of men and women who are thoroughly capable and well trained to visit our churches, advise with them regarding their plans of work and help them to put modern policies into effect. The adjustment so fortunately reached between two of our great societies will make possible the investment of large amounts of money each year in the development of our Sunday-school work. It is one of the most significant possibilities in our whole denominational history. We have approved the appointment of seventy-five specialists to this field and the increased budget necessary to finance their work.

We must now look forward to putting our work in the church schools on an entirely new basis. So long as we confine our instruction in religion to one-half hour a week, we shall always secure unsatisfactory results. Our Sunday schools must be extended to week-day schools.

During the past few years encouraging progress has been made in the grading of our schools. We commend our educational department for the determined effort it is making to induce all our schools to rise to the modern basis. We must work toward the day when the church can employ, for part time at least, a staff of teachers whose work the church can control.

We have about 9,000 schools in our territory, yet there are great sections of our country where there are no schools at all. New schools ought to be established in hundreds of places. This requires the time of men and women who are competent to make adequate surveys and determine where schools are needed and can be sustained. We should have a larger staff of workers for this purpose, and we approve the appointment of twenty-four new workers of this type.

One of the best means of advancing religious education is through the distribution of the Bible. We have had many men in our employ largely for this purpose. The number should be increased, however. At the present time we are engaged in the task of issuing the Bible in various tongues for the use of the new Americans.

Our publishing department is urged to secure funds at an early date for enlarging the plant, that it may increase its business. We should be constantly issuing books by our own authors and by others which will assist in the development of a strong, intelligent constituency.

OUR PROGRESS

The number of our churches has increased since 1894 from 8,583 to 10,666, while the membership of these churches has increased from 900,193 to 1,494,343. The average number of members per church in 1894 was 104; to-day it is 161. The growth in membership has been constant and never more encouraging than during the last few years. From 1894 to 1918 our ministry has increased by 22 per cent. The value of our church property has steadily increased for twenty-five years, having more than doubled in that period. Last year we reported that our property was worth \$114,817,300. Our contributions toward current expenses have increased constantly from \$5,754,264 in 1894 to \$13,978,982 in 1918, an increase of

143 per cent. During this period our total contributions have increased from \$8,136,789 to \$17,351,524, an increase of 113 per cent.

DENOMINATIONAL PRESS

Our greatest hindrance to advance to-day is that we are not reaching our constituency. We have no way of getting the facts before them. The total circulation of our nine Baptist weekly papers (exclusive of Missions) is less than 50,000. We have 1,500,000 members in the North. We must have a constituency of 2,500,000. Granted that each paper is read by 3 different people, then out of 2,500,000, 150,000 are being made intelligent regarding our denominational work. We can never reach a high goal with this handicap.

We recommend that the Northern Baptist Convention enter the field of journalism and issue a paper owned and controlled by the denomination. This must be a paper of outstanding strength which will command the attention of our people everywhere. It would be better if the new paper could have a clear field to itself, though this is not necessary. The denomination needs such an influence to unify its thought and action,—an influence that will drive us together in co-operation. With such a paper as this our chance of carrying through this program would be greatly increased.

RECOMMENDATIONS

The recommendations of the committee as adopted by the Convention will be found on pages 17-19 of this book.

THE MISSION OF THE CHURCH

BY MRS. LATHAN A. CRANDALL

Never since the time of the Reformation has the church of Jesus Christ been subjected to such keen scrutiny as in this decade. The object of scorn on the part of some, of studied indifference on the part of others, of anxious and loyal defence of many and of calm confidence of not a few,— the church is facing a testing time. This is the day of reckoning for every established organization. The explosion which has shaken the world to its center has left us still bewildered, and men are but beginning to take a new inventory. We find, on the one hand, tremendous liabilities of physical death, misery and disease, the erasure of homes and cities, moral breakdowns, hatred, greed, wanton selfishness. On the side of assets we discover a new patriotism, a new and deeper rooted faith in God, a world outlook, a fine unselfishness. Zoroaster conceived of the universe as being in the grip of two powerful warring intelligences: one, "Good," typified by fire and light, the other, "Evil," symbolized by darkness. This is a graphic, if crude, presentation of a great truth, a truth of which we are keenly conscious in this day of reckoning. Two forces are at work in the world, one constructive and the other destructive. We call this the time of reconstruction, but we must not fail to take note of the fact that there are those who would tear down faster than others can build up, and, in this crisis which the world is facing, America is a large factor in determining which force shall dominate the world. Some one has said that if America goes down the whole world must

go down with her, and civilization will begin again from the bottom her upward climb.

To what does America owe her place of prestige and leadership? Any schoolboy would answer proudly, "To her fundamental principle of individual liberty." Whence came this idea so peculiarly American? Every lover of America's story knows that it was born of the determination for soul liberty for which our forefathers endured persecution unto death. The ideals upon which America was founded were religious ideals, and by our adherence to those ideals shall we determine the country's future, and who knows but the world's future.

There are those who assert that the church has lost its vitality, and that, whatever may have been its contribution to human upbuilding, it does not fit this age. Not the staunchest upholders of the church maintain that it is 100 per cent efficient. Would that it were! But if it is doing something it has vitality and there is hope of increasing strength and usefulness.

Two questions which suggest themselves are, "How did the church come to be?" and, "Has it still a function in society?" If the church could be wiped out to-day a new one would spring up to-morrow, for where there is a common interest people instinctively group themselves together. It is the abnormal, morbid man who is solitary. Something within the human breast says, "There is one of your own kind; get together;" and the club, the fraternity, the church springs into being, and by the law of associated effort two working together are worth ten standing alone. There seems to be that in the religious motive which binds people in a way that is peculiarly strong and tender. By the same token, religious differences are sometimes the most bitter because they arise from convictions which reach the deepest wellsprings of life.

In the days when Christianity was young it was perse-

cution which cemented the little band together, and, through the centuries, when a Catherine de Medici or a Philip of Spain seared the land with fires of inquisition, the psychological truth became a maxim that "The blood of the martyrs is the seed of the church."

The unquenchable vitality of the church would seem to suggest that it has a mission to perform. The primary mission of the church is not to preserve its own life for its own sake but to saturate human society with the spirit of Jesus. This was the mission of Jesus himself, and to His followers He committed the extension of the work which He began.

To create personalities in likeness to himself was Jesus' aim, not to give formulas and symbols nor rules of conduct. For some of us, at least, the Christian life would be a far simpler thing than it is if we had rules of conduct for each day or each new problem as it arises. In the school days of our elders printed rules were supposed to govern every possible contingency, and the positive commands were exceeded in number only by the prohibitions. Modern methods in the college and in the home are gradually being changed according to the philosophy of Jesus, that the only true way to form character is to grow it from within rather than to secure outward conformity by the use of a police force and penalty for disobedience. Jesus said, "Except your righteousness exceed the righteousness of the scribes and Pharisees," which consisted in strict adherence to prescribed formulas, "ye cannot enter the Kingdom of Heaven." He wanted that personal relationship with His followers that would lead them to do right without being told, because they *were* right at heart. So he gave not rules but principles, not mechanical formulas but the impelling power of love. It is far easier to teach people to obey rules than principles, to live in the field of legalism than on the plain of inspiration, as it is easier to create an army of puppets than an army built of

men of initiative, but the results are not so satisfactory.

Jesus tells us that His object in coming to this world was to establish the Kingdom of God. We will leave to theologians the technical discussion of the meaning of this term, but Jesus made so clear what constitutes that Kingdom that the wayfaring man may understand. He came to a people who were hoping for a renewal of the Kingdom of David, which, to them, was synonymous with God's reign on earth. Jesus gave them an ideal and a hope so much higher and broader than that upon which their hearts had been set that they could not readjust their minds to the new conception; also its very simplicity was baffling to them as it oftentimes is to us. I suppose Jesus used the word "Kingdom" so frequently because it was the expression which would inevitably catch their attention and strike a responsive chord, and also because through the familiar and cherished thing He would lead them up to the fuller and spiritual conception of the same thing. So by parables He taught that the Kingdom of Heaven is the mastery of God over the human heart. Wherever His teachings take root and His spirit rules in the heart there is God's Kingdom.

He said, "Except a man be born from above he cannot see the Kingdom of God." Evidently a change in man's fundamental nature, a renewal of life, is essential even to seeing the Kingdom of God. The history of the race furnishes proof that man needs such a renewal. Persecutions, wars, class hatred, barbarities we can no longer ascribe to a benighted past alone. When we were feeling content with our progress and dreaming of universal brotherhood, came the collapse of the structure, and we discovered that a part, at least, of the foundation was sand. Out of the débris arises what was permanent and stable, and society can be rebuilt only in harmony with those eternal truths.

The test of membership in Christ's Kingdom He placed on the plane where men live. So practical and commonplace is it that no charge of mysticism can be brought. By teaching and by example Jesus shows us that service is the badge of His Kingdom; not greatness but humility, not eminence but helpfulness. And He told us that without His spirit, His attitude toward life, we are none of His. We cannot enter the Kingdom of Heaven with heads high and exacting our rights.

What is the trouble with the industrial conference that it should end in a fiasco? If each side in all industrial disputes were asking, "How can we help each other?" and "How can we serve humanity?" would it be so hard for them to come together? Jesus' attitude toward life must be our attitude. His ideal of life never changes and it fits all circumstances. Listen to His stern rebuke of Peter, which follows surprisingly close upon that gracious word of approbation, "Blessed art thou, Simon Barjona." The rebuke was severe because Peter's words which called it forth were a stab at the very heart of Jesus' ideal of life. Peter would shake Him from His immovable purpose to accept the cost of His high aim; and in the voice of His friend He hears an echo of the words of the enemy spoken in that hour fraught with such measureless meaning to the human race. In that hour Jesus marked out the path for Himself and for all who would follow Him. It is the path which crosses self-interest and exalts service to humanity at any cost. Society will be recreated and reconstructed only as the spirit of service becomes controlling and general rather than sporadic and exceptional. In Atlantic City some months ago the United States Chamber of Commerce adopted the following minute: "The principle of service is basic in international relationships." This finding of the Chamber of Commerce, composed of the leading business men of our country, is one of many

evidences that the heaven of the spirit of Jesus is working as He promised it would do.

Out of the war has come a great emergence of unselfish service. Looking back upon those terrible days when cruelty was rampant, the otherwise universal gloom was relieved by glorious unselfishness. "Dollar a year" business men, physicians, nurses, Red Cross workers gave themselves in unstinted service. An American major who fell in battle wrote but a little time before his death, "Self lies buried on the fields of France." Men like him have created an atmosphere in which it should be easy to follow in the path of self-forgetfulness. It is the first business of the Christian church to bury herself in service to the lonely and the friendless in our great cities of America, and to the needy throughout the world. This is the psychological moment for Christianity to capitalize the leisure time which has been discovered in the last four years, and the self-effacing devotion which has kept hearts from breaking under the strain of war. The Red Cross can in large measure be supplanted, thank God! by the White Cross. Instead of making sponges and folding gauze for our wounded boys, the urgent call comes for skilled fingers to prepare similar dressings for emergency work in Christian centers, for hospitals in Mexico, Central America, and in China, India and Africa. Our young men and young women who have returned from war service may find a new world opening up before them. Latin America, "the converging point of the world's commerce," presents a fascinating field for service. Beautiful for situation, with a future of untold possibilities, its people are showing a new interest in religious things. Not long ago a representative of the Mexican government, speaking at a dinner given by a certain civic and commerce association, said, "Don't send us guns; send us teachers and missionaries," and this to a group of business men considering political and economic relations.

The weaker, struggling nations beget a type of patriotism that America does not develop. Citizens of America have had such sublime confidence in her success, her strength, her ability to cope with her own problems and with all the world, if necessary, that the sort of patriotism which says "My country needs *me*" has not been awakened in any large degree. We are beginning to find that our beloved America needs every one of us, and the slogan of the hour for clubs, schools, factories, and churches is "Americanization." This is a real job, not one to play at; and it offers a serious undertaking to every one of America's citizens. We must make friends for our country of the foreign born, and of those who are American born but not American in spirit. Secretary Lane has said: "America can no more exist one-third foreign and two-thirds American than in 1861 it could exist one-half slave and one-half free." Except for war work, no such call to enlistment for service has ever been sounded by our country. Our Home Mission Societies are offering a splendid program for Christian Americanization, soul-stirring in its appeal to every Christian patriot.

America's principle of the separation of church and state has been so strongly emphasized that, peradventure, the church has gone to the extreme of neglect in its failure to be heard in national affairs. There are critics many and prophets of disaster not a few, but how often from any Christian organization do we hear one constructive criticism or a suggestion that into labor disputes there be introduced some of the pronouncements of Jesus regarding the conduct of life? If, as is so often said, the world's industrial workers reverence Jesus, while deriding the church, why could not the experiment be tried of attempting to come together in the practice of Jesus' teachings? It would be the day that would change the world.

I can still hear the ring of Mr. Raymond Robbins' voice

when he cried, "America has yet time. She still has time, but not too much time." He was pleading for Christian people to face the crisis that is staring us in the face, and by putting the "Christian conscience in action through and through our national life" to avert the upheavals which he had seen in Russia. Shall the church remain aloof and silent while political forces attack these great problems alone? Bernard Shaw is reported to have said: "In the practice of the principles of Jesus is the only salvation of society."

In a democracy such as ours neither church nor state will dominate the other, and yet the spiritual forces which shall preserve the foundations of our national structure must emanate from those who are in vital union with the Head of the church. One of the best thinkers of our day has made this suggestion: "That the Northern Baptist Convention (a) take the initiative in securing the cooperation of such other denominations as may be later determined, in organizing and supporting a permanent commission for investigation into and report upon near and remote causes and details of any economic class conflicts which may develop in this country; (b) that the commission be instructed to study such conflicts on the ground, not as attempted arbitrators but as accredited representatives of associated churches, with the aim of, so far as possible, exhausting all the material facts in the given case, especially those which have any appreciable bearing upon the principles of justice." The writer in further detail sets forth a practical working plan for the application of "Christian principles to the special conflicts of ideas about justice which develop under our present form of industrial organization." May the day speedily come when Christians of every creed shall see the urgency of getting together for such a service to humanity! Would that those who long for the establishment of God's Kingdom in the world might see, as disruptive forces have

seen it, the tremendous truth in the idea, "We can do anything in this world if we get together." And, under the leadership of God, "anything" is sure to be the right thing.

With our convictions as to the separation of church and state, our children know less about the moral principles which underlie this so-called Christian nation than do the children of any non-Christian country about the ethics of their race. As children are trained less and less within the home, more and more within the school, has the church no voice of admonition regarding the most important phase of the development of our youth? By our very silence on this vital matter the valuation which we place upon the ethical training of our future citizens must, in their judgment, be nil. A few days since in one of the daily papers was an editorial containing this sentence, "All will not be right with the world until men are dominated and motivated by the spirit that means religion." With increasing frequency does the secular press stress the spiritual side of life, and we must not fail to stress it in the life of our young people.

Historians tell us that the framers of our Constitution, after four weeks of seemingly fruitless debate, were about to adjourn in disgust and despair. Differing convictions concerning what should constitute the theory of our government appeared to be irreconcilable. At the opening session of the fifth week, facing the determination of many to abandon the momentous undertaking, which up to this day animates and glorifies the life of this great nation, Benjamin Franklin, not known for the display of his piety, made this remarkable statement: "Mr. Chairman, we have been groping for four weeks in darkness, searching for the political truth, and have not found it. How is it that we have not invoked the divine guidance of the Father of light upon our proceedings? The longer I live and the more I know, the more I believe that God governs the affairs of men, and if the sparrow cannot fall without

His notice, is it probable that an empire can rise without his assistance? 'Except the Lord build the house, they labor in vain that build it.' I firmly believe this and I also believe that without His concurring aid, we shall succeed in our political building no better than the builders of the tower of Babel. I therefore move you that from henceforth we open our daily deliberations with morning prayer." "And from that moment," says a commentator, "they began to make progress in the framing and adoption of that fame-crowned document."

When Jesus had finished his earthly career, he left His disciples custodians of great principles to which all generations of His followers, whether in the visible church or not, have become heirs. It is the union of these followers of Jesus in a common aim which shall create an atmosphere favorable for the extension of the principles of Jesus. A home has its atmosphere, due to father and mother, or to the controlling spirit of that home. A college, a community, has its atmosphere which gives that school, that community an air of hospitality to those of like purposes. What boundless possibilities has the church of Jesus Christ to create an atmosphere which shall be a medium for His influence! "The Kingdom of Heaven is in the midst of you." When the Master uttered these words that invisible influence was so slight that people were not aware of its great power, nor that the atmosphere being created by those who were partaking of His spirit would ultimately permeate the entire world.

The method of Jesus was that of a propagandist. We are accustomed to think of propaganda as the spreading of an idea; but it is only as ideas take hold upon life and result in action, harmful or helpful to society, that propaganda becomes a vital force. Ideas that stop in men's minds are ineffective. Jesus was the giver of great ideas, but, more than that, He gave and still gives power to the human heart to live those ideas and to change society by

their operation. The church may be the greatest propagandist of the age for two reasons: First, the church has the machinery for reaching all the people. No other organization is in its appeal absolutely unlimited by race, color, occupation or by intellectual or financial advantage; and every believer in the church should, by example as well as by precept, attest the fact that the church is the most perfect and far-reaching democracy conceivable. Second, the church has unequalled opportunity for her propaganda because of the nature of the propaganda itself, which concerns the most vital interest of the human heart. There is no life to which does not come, sooner or later, the question of God and his relation to our life now and hereafter. After the little lad, Abraham Lincoln, had seen his mother laid away under the pile of stones that marked her resting place on the lonely hillside, he lingered for months by the spot, thinking over what she had told him about God and Heaven, for she was his only pastor and teacher. And to the infrequent passer-by the little Lincoln would put this question: "Be you a preacher-man?" To the answering question, "Why, my boy?" he would say, "Because my mother is dead." Humanity's heart turns to the source of help and light when darkness falls and sorrow; and the love that responds to humanity's need sets no boundaries to its outreach.

Love, moreover, always seeks to express itself by some tangible demonstration. Mary would anoint the feet of her Lord, not so much to show Him her devotion as to satisfy the love welling up within her own heart. The mother who gave her son for humanity's sake was not content with providing for his comfort to the utmost of her ability, but her love took in all the boys, and the deeper her anxiety, the more untiring was her activity. And father, who perhaps had not time to live out his love for his boy, suddenly found time to work for the Liberty Loan, to drive his car for the wounded, to cut and fold

bandages. And then when that awful day came when they knew that never on this side could they go to meet their son, they tried to hide their grief while they gave a glad welcome to hundreds of other boys. Thousands of longing hearts have learned the vicariousness of giving as well as of suffering.

We have learned, too, to visualize those whom we never expect to see and to take their burdens upon our hearts and to help, if may be, to bear their griefs. We can never lose the world vision having seen the destitute of Armenia, of Belgium and of France. We can never be content with ministering only to those who pass over our own threshold. We have been ministering to the whole world and we cannot cease. Jesus knew us better than we know ourselves when He said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." Love that reaches down to the depths of the soul reaches out to the ends of the earth; and love that is begotten of Jesus Christ is not content with less than giving the best. With some it has become rather the fashion to substitute the good gifts of social betterment for the greatest gift of social regeneration. Jesus said, "I am come that ye might have *life*." A purpose so great that it brought the Son of God to a life of ministry cannot have secondary place with those who are continuing His ministry. With Him the life of the spirit was of paramount importance.

A Buddhist priest in India was the victim of thieves who stole his clothing from the shrine where he served. "I must leave this village and go where the people are good," said the priest. Into this very neighborhood, not long thereafter, came a Christian missionary and planted a church. Thieves were no barrier to him. On the contrary, it was for such that he had left home and friends in the spirit of Him who said, "I came not to call the righteous but sinners to repentance." The Buddhist

priest, consistent with his religious views of life, was occupied solely with the process of self-purification. The Christian missionary, following the example of his Lord, thought last of himself. What is true of the individual is true of a cult. A religion which is concerned primarily with its own self-preservation is a waning force. Christianity in its advance is demonstrating the great truth that "He that loseth his life for my sake, the same shall find it." The church of Christ will shape the world's life in the measure in which she follows her Lord and accepts His valuations of life as her own.

THE LOCAL CHURCH PROGRAM

BY REV. A. W. BEAVEN

We are told that the world faces a bigger crisis now than during the war; that the principles it adopts in the settlement of its problems in the next five years will determine its trend for generations to come. We are told, too, that no other body of principles offers so constructive a program for the solution of the political, social and economic problems of the time as the principles of Christianity. If these things are true, and no one of us can doubt it, then the church of Jesus Christ, as the institution in society specifically organized for the purpose of getting these principles before society, and getting them adopted in its life, has both the most tremendous opportunity and obligation of its entire existence.

It is in the light of this situation that we see the various denominational agencies undertaking programs that would have staggered us a few years ago. Our Methodist brethren have undertaken with amazing success an immense program. Our Presbyterian friends are in the midst of an enterprise that is a credit to them and a challenge to the Christian world. Our own Baptist Board of Promotion is challenging us with great plans and objectives. None of us can but thank God it is so. The one thing we could not stand now would be for the church to have no real plan for a great contribution in a day like this. If our denominational leadership were to offer us no program which called for the largest effort and greatest sacrifice now, we would lose our self-respect and "Ichabod" would soon be written over our churches. But the one thing we must

remember is that denominations do not move as a mass; their plans must fail unless they actually reach the local church. It is there the whole system touches the people.

THE PLACE OF THE LOCAL CHURCH

As Baptists and church members we need to say this over and over again to ourselves. The whole forward movement of the Kingdom of God depends on how far the local church can apply its methods, spirit and purpose to its individual members. No matter how splendid the outline may be, if we cannot gear up our local church to it the plan must fail. It would be like having an army with a fine general staff, and a fine service of supply, but which would fail in having soldiers at the front who would actually do the fighting.

Every pastor and church member in the Northern Baptist Convention needs to sit down and have a session with himself, and realize that, first and foremost, as far as he and his church are concerned, the whole movement is a success or failure in so far as he and his church succeed in applying it to themselves. We can tell whether we really want it to succeed, not by our pious wishes or generous platitudes, but by our honest efforts to make it work in our field. We need to stand under the scrutiny of such questions as the following: If every church in the denomination treats the suggestions from headquarters as we treat them, how much co-operation could be developed? If every other church did as we are doing, would it make the denominational effort a success or failure? Before the God who challenges us to live up to the fullness of our opportunity; and before our brethren in other churches who are sacrificially attempting to make the great effort in our denomination a success, can we do other than determine that if a devotional and prayer-

ful spirit, thoughtful planning and abounding sacrifices can make our local church do its share then, by God's help, our part shall be done?

WHAT TO DO

But when we have once determined that our part of the effort *is* to be a success, what steps do we need to take to achieve that success? Certainly three things are involved: first, to develop a church consciousness as to what is our share of the task to be done; secondly, to devise ways and means of doing it; and thirdly, to generate the devotion, the enthusiasm and consecration that shall achieve the goal.

GENERAL ORGANIZATION

Why not let every church, big or little, city or country, appoint the best promotional committee it can, putting the task before its strongest men and women as even a larger chance for leadership than the leadership of the great war activities we have been through? Surely we can honestly do this if only on the basis that these needs are constructive and for the uplifting of the world, while many of the others were destructive or, at the best, works of mercy to ameliorate the effects of destructiveness. Let the committee dedicate itself to its task as solemnly as the boys on the battlefield dedicated themselves to the task that was upon them.

Point out to them that in this "war after the war," which, in many ways, is more serious than the military war itself, we are dealing with spiritual and moral factors, and that the chance for big administrative leadership now lies with any group that can affect the spiritual elements of society. Show how the church has such a chance, and that it needs its best men and women to devote themselves to service as they did in the war.

This appeal can be patriotic as well as religious, for who does not feel the peril to the country at the present time of a relapse into cold materialism, which seems to threaten us, and who does not recognize the danger of the wild, whirling and godless theories which can only be counteracted by thoughtful, constructive, moral and spiritual leadership?

Get the committee to feel the heroic missionary spirit of the enterprise. The first meeting together should be strongly devotional and marked by the spirit of consecration. It should be a miniature "haystack prayer meeting" so far as the spirit is concerned, and the pastor could well afford to give large thought to the preparation for this first meeting from this standpoint. Perhaps it might be well, if possible, to get some outstanding denominational leader who might be near by to come in for this meeting.

One of the first steps that should naturally be taken by the committee, as soon as it is organized and attains self-consciousness, is to proceed as the denomination has proceeded and conduct a church survey. This simply means that we get clearly before ourselves what we are now doing. The various departments of the church activities should be given to the various members of the committee to investigate and report findings. For any church, large or small, these investigations should at least cover some such departments and questions as the following:—

1. Membership

What proportion are resident and what proportion nonresident?

What is being done to solve the nonresident problem?

What proportion of the resident membership is represented by an average morning congregation?

What proportion is absolutely worthless to the church?

What proportion is actively engaged in any work in the church or under church auspices?

Is the membership increasing or decreasing?

What proportion of accessions to membership are on confession of faith?
Is any definite instruction given to new members about church obligations or church history so as to make them intelligent in their church duty?

2. *Evangelism*

What definite steps are being taken to create the evangelistic spirit in the church?

Is there a personal workers' class?

Does all the personal work depend on the pastor or are others engaged in it?

Are there prayer groups?

Does the church capitalize the Easter period for ingathering?

3. *Stewardship*

How many tithers in the church?

What proportion of the membership give to current expense?

What proportion of the membership give to benevolence?

What proportion of the money given to either cause is given by the ten largest givers?

What definite steps are taken to instruct the people in stewardship?

Are new members given any adequate information on this point when they enter the membership?

4. *Community Responsibility*

What opportunities for community service are afforded near the church?

Is there a foreign-speaking settlement near by?

Is there any special work being done for it?

Are there adjacent fields where new Sunday schools should be established?

Is the church co-operating with any of the neighborhood agencies for social betterment?

Is any worthy attempt being made to secure and train workers for community enterprises?

5. *World-wide Effort*

Has the church any missionaries from its membership?

Is any definite attempt being made to get young people to give their lives to mission work?

Does the church support any missionaries? Could it?

How much larger are church offerings toward world-wide causes than five years ago?

How many mission study classes are held among men? Among women?

How many mission study classes among the young people?

How many subscribers to Missions?

Questions that will lead to normal survey of the Sunday school are indicated in the standard which your county Sunday school convention will furnish you. In case this fails, write the American Baptist Publication Society for Sunday school standards.

Standards for Young Peoples' Societies can be secured from the Baptist Young Peoples' Union headquarters, through the Publication Society, or at the headquarters of the Christian Endeavor at Boston, as the case may be.

Many other departments of the church's life and activities should be investigated. The above list is not given as exhaustive but merely suggestive, to get before us the facts of our present situation.

A CHURCH STANDARD

When we know what we are doing we should, naturally, next inquire how it compares with what we should be doing if we did our share. In formulating our standard it is necessary to know what others are doing. We may get some help from our own ideas, but it will also be valuable to look around. Our Baptist denomination has too often taken the form of being smugly satisfied with what we are doing and failing to realize how absolutely inadequate it is.

Many a church has gone on complacently securing few decisions for Christ; securing few additional memberships; securing no young people who would give their lives to the Master in the ministry, or in the mission field; rendering no community service; and has been satisfied with itself because it has been keeping the field going, keeping the church open, when if it had looked around it could not have helped but be ashamed that others, with no better opportunities, were passing it at every point. Others are no better situated and yet have great ingatherings; are no richer and yet give many more

times per capita; are no more obligated to their communities and yet render vastly more service.

We are not to approach this task mainly to try to surpass some other church, but we ought to be ashamed to look our brethren or our Master in the face if we are content, because of our laziness and ignorance, to sit back and complacently pat ourselves on the back over what we are doing when what we are doing is all out of proportion to our share, and we are simply by our attitude asking some one else to do our part of the work and pay our part of the bills.

The Liberty Bond and War Chest quotas at least taught us how to be keenly ashamed of ourselves if we did not stand up to our part of any task that was being attempted by the whole group.

FINANCIAL STANDARDS

In looking around to find a standard by which to test ourselves we find that one has been pretty well set up, along financial lines, by our apportionment. But even here a church may be apportioned a smaller share than it should raise, in fairness, simply because one of the elements considered in making up the apportionment is what the church has been doing. If it has been niggardly and giving little, its apportionment is, to a certain extent, smaller than if the church had been previously generous.

A standard for our Sunday school and our Young Peoples' Society has been referred to above, but, as yet, we must depend largely on ourselves to develop our local church standards along other lines.

The committee can, in many cases, determine a sort of minimum standard along some lines by comparing their achievements with the average of the denomination at large, or with other denominations. Care should be taken here to recognize that a church may be obligated by its position to do vastly more than the average.

The committee will also be able to determine whether its church is at all meeting its opportunity by contrasting it with the notable achievements of other churches, situated in a somewhat like position. Some suggestions for standards might be secured for a rural church from a book by Warren H. Wilson on "The Church at the Center," secured from the Missionary Education Movement of the United States and Canada, in New York City. Standards for churches in the city and elsewhere might be found in books on church efficiency by Dr. Agar of our own Board, or from a book, entitled "Modern Church Management," by McGarrah, published by the Revell Co., New York City.

THE CHURCH GOALS

Whether what we do is equal to what others are doing at this time, however, is a small matter contrasted with what we are going to do. The great task is to set the goal for what the church will undertake in the light of the stupendous enterprise which our denomination is facing. It should be some one's duty to estimate carefully what would be the church's share. Our faith and generous determination in the face of the great world task should be the things which guide us rather than our fears, or simply the church's past record. We will need to create great goals, big enough to stagger us and challenge every person in the organization. These goals should be assembled into a sort of program to be adopted by the church for either one or five years ahead, as the case may be.

THE CHURCH PROGRAM

This program may not be as elaborate in one place as in another, but surely much of the inefficiency of our church life has been due to the fact that we have drifted along from year to year, living from hand to mouth, doing the next thing because we had to, rather than moving

consciously toward some well-defined purpose, or accomplishing some new and splendid objective.

These goals and this program may be worked out in various ways. It might be done simply in the committee. The essential thing is to have it cover the needs of the church and at the same time secure the widest possible interest and enthusiasm in its achievement. The larger the number of people who can be interested in its formulation the wider the sources from which suggestions will come. It may be far better to work it out publicly.

One church has adopted the following method of preparing its program and goals: It selected a number of departments of its work in which it felt a special need of getting started in advance steps which needed to be taken, such as its Sunday-school work; its responsibility to its community; the need for wider denominational co-operation; the obligation for advance stewardship development; the holding and developing of its local membership; the increase of attendance at public worship.

The pastor was asked to devote a number of Wednesday evenings in the prayer meeting to the discussion of various forward steps that, in the conviction of the people, should be taken in connection with these various departments. The subjects were widely announced. People were asked to come, giving their best suggestions, to speak any sense of failure which was felt in the present achievement; to tell the best thing they felt some one else was doing along that line; to speak the finest objective they felt the church should hold before itself.

Some member of the Promotional Board was delegated to make note of each of the suggestions. The announcement was made that out of the various suggestions offered the Promotional Board would formulate a tentative program to be later laid before the church for discussion and adoption. It was also stated that while not all the suggestions might be included in the program, particularly

among the first objectives, yet they would all be seriously considered. In this way a program was formulated that developed rather naturally out of the ideas and the enthusiasm of the people. It had a popular flavor and had the advantage of gaining the response of the congregation more than a program could have which was formulated entirely by a committee and brought to the church.

The program would normally include, as we have previously indicated, some *definite* attempt to achieve a *definite* goal in church attendance, in Sunday school, and possibly in church membership. It would include some stewardship goal, such as a certain proportion of people giving and definitely committed to some form of proportionate giving. It would normally include some settled goal in regard to Sunday school, not simply for size but in quality of work being done as tested by some of the various Sunday-school standards.

It certainly ought also to include some very definite objectives for the relating of the church to its community task, either the founding of new Sunday schools, or the developing of people in various social agencies of the town or country; group classes for study of various problems and training of people to meet them.

It should also include definite goals for the relating of the church to the great world enterprise. Recruiting of life among the young people, training through education, and the matching of their sacrifices, or of others like them, by adequate giving on the part of those who cannot go but *can* give. Other objectives will naturally suggest themselves in local situations.

The great point of emphasis here is that every church should have a *definite* program, with great objectives. Our work will be vastly better off, more constructive and lasting. It will not only be more efficient, but will much more largely command the respect and the backing of

the church and the community if it is felt that we are attempting to achieve certain definite results.

THE SPIRIT TO ACHIEVE

When the program is outlined it should be presented to the church for adoption. Such preparation should be made for the meeting as to insure making it one of the most profoundly impressive, spiritually, of the gatherings of the year. It should be a time of consecration as well as of determination.

When the program has been finally adopted the method of its application should have been prepared by the Board of Promotion. Some form of parish organization should have been developed. The suggestion is made by our own Board, and by others as well, that a group form that will make some one person in a section responsible for certain of the families who live in that neighborhood, not making any one person responsible for more than ten other families, would be a good method. It is preferable that the leader of the ten should have an assistant. For these leaders the most capable and responsible persons of the congregation should be selected. Where the parish is widely scattered, the leaders of these various groups must be united in a larger divisional group such as the Northeast, the Southern or Western division. The heads of these various larger divisions, also the group leaders, should be together often enough at the beginning to familiarize them thoroughly with the parts of the program which they are expected to help carry out, and, even more than this, to enable them to catch the spirit in which it is to be done; to make them feel it is their task for the Master. It hardly seems necessary to warn ourselves against dependence upon organization at this stage of our development. We have come to realize that we only need to adopt the right kind of organization (enough

of it) to make it the tool of the great spiritual purpose that is back of it.

In many a church with a limited membership it is quite probable that it may seem wiser to make the heads of these various groups, together with the pastor, the Promotional Committee. In churches with larger membership it would seem better to divide the work and have the Promotional Committee work at the center, with the responsibility of the individual families falling upon others. The group unit plan has proved of remarkable power as tested in different denominations and in different circumstances.

CONCLUSION

The suggestions here made, it is recognized, are not applicable to every specific situation, but it is hoped that they may be sufficiently suggestive in their broad outlines so that no church, wherever located in the confines of the Northern Baptist Convention, will feel that it can afford to be without some definite knowledge about its present situation or without a program which will mark an heroic attempt to do its part in the big advance that the denomination is going to make.

If we were different companies in an army that had been ordered to advance into a great fight, where great issues were at stake, and the future of the nation depended upon whole-hearted, unanimous response to the orders of the commander, we should always feel chagrined beyond measure if our company did not do its part. We cannot afford to allow this to be the case with our church.

No matter how much we can say "our situation is different," "our church has reached its limit," "our church is too small, or too poorly located, or too poor, or too hide-bound to be part of this movement," let each pastor and each man of vision in the congregation closet himself with the Christ who dared to look across the ages, when He stood alone and even His friends and family failed to sup-

port Him, and still believed in the coming of the Kingdom when God's will should be done on earth as it was in Heaven. Let us saturate ourselves with His belief until we *know* that we can solve the problem of our local situation. Let us closet ourselves with Paul till we come to know, as he knew, that we are working *together with God*, and that *with Christ* all things are possible.

This is the testing time of our history. When the years go by and we look back at it, no matter how many excuses we can offer to ourselves why our church did not do its part, the one great outstanding thing that will stare us in the face, if we fail, will be that we were not in the great attempt. Surely, God is saying to us, as He said to the great leader of old: "Speak to the children of Israel that they Go FORWARD!"

THE ENLISTMENT OF LIFE

BY P. H. J. LERRIGO

WHAT ROOSEVELT SAID ABOUT THE CHRISTIAN MINISTRY

"I consider the Christian Ministry the highest calling in the world, most intimately related to the most exalted life and service here and destiny beyond, and I consider it my greatest joy and glory that, occupying a most exalted position in the nation, I am enabled, simply and sincerely, to preach the practical moralities of the Bible to my fellow-countrymen and to hold up Christ as the hope and Saviour of the World." These words were uttered by Theodore Roosevelt in talking with Dr. Iglehart regarding the latter's son who was sailing for missionary service in Japan. They are indicative of the estimate which "The Great American" placed upon the Christian ministry as a life calling. New emphasis is laid not only upon the ministry but upon the need for men and women in every phase of Christian activity by the great advance programs which are now being undertaken by the evangelical churches.

THE SIGNIFICANCE OF THE BAPTIST WORLD PROGRAM

The compelling significance of the Baptist World Program of Advance is not its ambitious financial goal so much as its insistent call upon the personal powers of Christian men and women. The great forward movements of the day indicate the church's determination to conserve the moral and spiritual gains of the world war, to combat the retrograde tendency toward license and selfish indulgence which accompanies the letting down of the

war tension, to make the period of world reconstruction a great era of triumphant progress in world evangelization, and to provide the spiritual dynamic which shall render effective the provisions of the League of Nations.

Coincident with the close of the war, perhaps as an outgrowth from it, a quickened understanding of the need of the world and the opportunity of the hour has come to the church, and has given rise to a new determination to put forth efforts commensurate with the magnitude of the task. That the church has the powers to meet the need is unquestioned, but they have hitherto lain dormant and unused. To awaken these latent powers and organize them for service is the immediate need.

NOT A FINANCIAL BUT A SPIRITUAL TASK

The great program calls not only for large sums of money, but also for the consecration of life. In its essence it is a spiritual and not a financial task. Already there are indications that the mature men and women of the denomination are glimpsing the glory of the great work and are preparing to supply the means to make it possible. Coincidentally there must be a great outpouring of life resources upon the part of our young people, without which the consecration of wealth would be ineffective.

The war has added a new dignity to the Christian calling. Every battle crisis stressed the spiritual nature of the basic principles of the conflict, and *morale* came to be recognized as the outstanding factor in success or failure. The man who could bring spiritual power and high courage was indispensable. In this hour following the war, when the conflict is transferred to social and economic spheres, when broken nations need reconstruction and awakening people need guidance and support, the need for men and women with a vivid Christian experience and a vigorous Christian message is paramount.

THE CHRISTIAN MINISTRY AS A CONSTRUCTIVE FORCE

The message of the Christian minister is of the highest possible constructive value. It is not perhaps generally recognized that the movement for the suppression of the liquor traffic, now reaching its culmination, had its origin in a minister's message. Mr. Hugh S. Fullerton recounts the story of the beginnings of the W. C. T. U., and speaks of the picturesque crusade of the women of Hillsboro, Ohio, who literally marched and prayed liquor out of their town and initiated the movement which has well-nigh driven it from their country. The man under whose ministry the women received inspiration for their great work was Dr. William McSurely. In a sermon preached in June, 1874, to the women of the crusade, he says: "This movement must more and more become political. The contest finally will be between American ideals of liberty and right and the German infidel idea of uncontrolled license, not only in regard to temperance but to all the principles of truth for which our Puritan ancestry braved the terrors of the New England wilderness and which they sealed and established with their blood." In commenting upon the development of the movement, Mr. Fullerton adds: "The temperance workers in Hillsboro, as in the whole country, discovered finally that they could not make the country dry by prayer and persuasion, and in 1892 they went into politics, united behind the Anti-Saloon League, and won." It should be noted that here, as in many another case, the spiritual impulse came from the message of the man of God. He deals with the springs of action in bringing men face to face with the ideals of right, and sets in motion great forces by putting men in contact with the source of power to do the right.

GETTING OUT OF THE COMMONPLACE

There is vital need of men who have this power of bringing others face to face with the real issues of life. The multitude of interests which touch the lives of men to-day is bewildering. It beclouds the mind and makes clear thinking impossible. So, for lack of power to concentrate upon the worthy, men fall under the spell of the unworthy and vicious, and the greatness which might have been theirs is lost.

The great mass of men and women permit themselves to drift into the commonplace. The line of least resistance in life leads to crystallized inferiority. James Lane Allen says of one of his characters that her ideas were like three or four marbles on a perfectly planed floor; they roll equally well in any direction in which you push them. Professor James says that the average man is an old foggy at twenty-five. But it is our own fault if our spiritual faculties thus atrophy. The very difficulties of life will develop power in us in direct proportion as we strenuously combat them. It is a pusillanimous soul that lies down before the unpropitious.

WHAT GOD CAN DO WITH THE ORDINARY MAN

A friend of mine who has fought a winning battle could not well have started with greater handicaps. Personal, social and financial difficulties beset him, but he worked his way through college and seminary in spite of them. In process of time he found himself pastor of the leading church in a thriving rural town. It was here the man's fighting spirit developed. His lower jaw took charge of things. He conceived that beside preaching a vigorous gospel his commission gave him authority to attack organized vice wherever he found it, much to the moral benefit of the town. About this time the railroad undertook to inaugurate winter sports and to bring to town week-end

excursions from the city. Realizing what this would mean in the way of debauch, license and Sabbath breaking, he did not hesitate to go to the owner of the ground to be leased, and, notwithstanding the fact that the railroad had already issued its advertising, he was able to bring such pressure to bear as to cause the abandonment of the plan. A fighting man clear through, yet there developed in his character a sweetness and power which were felt far beyond the confines of the town itself. Several neighboring school houses and churches came under his ministry, and on Sunday a Gospel team of his young men conducted services in an adjacent lumber camp. Victrola concerts, entertainments and literature were added to the sum of helpful ministrations to the lumbermen, and the cook of the camp testified that it was the first time in twenty years that he had seen a sober Christmas in the camp.

THE NEED FOR CHRISTIAN LEADERS

Thousands of similar towns need this type of Christian leadership to-day, and in the regular ministry, as well as in every branch of home mission work, there is a demand for men who will give themselves with the same determination and unselfishness to the task. There are the entrenched powers of organized vice to attack. There are great groups of the untutored and misled from overseas to be Americanized on the broad pattern of a vigorous Christianity. There are great areas of the West responding rapidly to the impulse of modern social and industrial development. Populations flood them almost overnight; industries spring into being. With the outlining of social and political life under the powerful stimulus of modern thought, it is imperative that Christianity should not be an afterthought, but wrought into the ground plans of the new order.

A WORLD-WIDE FRAMEWORK OF CHRISTIAN SERVICE

And in addition to the almost unlimited calls for Christian effort in this our own land is the clarion voice from beyond the sea. More than a hundred years of the modern missionary enterprise have passed. The century has been characterized by humble, Christlike service in church, school and hospital on the far fields. At its close we find ourselves with a great framework of Christian construction erected throughout the world. The task is not completed, but its outlines have been drawn and we are now able to comprehend its extent. The work of the past has sketched in bold outline the task of the future, and it seems apparent that we are now entering upon a period when the filling in of the picture may proceed with relative rapidity. But this will require men and women in large numbers, — pastors, evangelists, teachers, physicians, nurses, agriculturists, industrialists, builders and, indeed, workers of well-nigh every type and qualification.

THE AVERAGE MAN AND THE INTERNATIONAL TASK

This is the age of internationalism, but comparatively few are ever called to secular world tasks. Religion is almost the only thing which will give the average man world-embracing interests and power to influence distant peoples for good. The world sphere which is natural to youth's idealism is that prompted by the missionary enterprise. It is through obedience to the command of Him who said "Go ye into all the world," that we are able to break the ties which bind us to tasks of lesser significance and enter the sphere of world activity.

KEY MEN IN GREAT CENTERS

There is an expansion of power which comes with obedience to the Great Commission. We determine the boundaries of our own souls; whether we shall live in a

large or a small world lies within our own volition, and the choice we make will determine the future of our own life. Many a young man entering upon a life of service on the broader world fields has discovered his life taking on unexpected significance. He becomes, little as he might have anticipated it, the hub of a great wheel of influence.

One such is the link between America and a great Japanese university having twelve thousand students. Another is the center of a Christian social settlement in Shanghai, with an annual budget of \$12,000 underwritten entirely by the Chinese. Another is the confidant and counsellor of more than a thousand university students in India. Still another is affecting the economic conditions of an entire province by means of a great industrial work. One of our young women missionaries is mothering a brood of a hundred boys and girls, the possibilities of whose lives are beyond reckoning in usefulness to their own people. One might multiply instances indefinitely. Our new program calls for not less than 636 young people to occupy similar points of strategic importance abroad. The survey puts the figure at 228 families and 180 single young women.

THE PERSONAL POWER OF A GREAT LIFE

The broad usefulness of a life given to world service is well illustrated by the experience of Dr. Nichols, one of our veteran missionaries to Burma. His life has branched and fructified on every side. His work among the Sgaw Karens reads like a romance. The British commissioner came one day to examine Dr. Nichols' schools. Observing that the boys were doing well in their studies, he asked why they were not taught a trade. The response was that equipment was lacking. The commissioner was so well impressed with the work that he undertook to put twelve boys in the government railway shops to learn the machin-

ist's trade. Here the boys spent five years, and gained a thorough knowledge of the industry. During all this time they retained their membership in the church, and although the superintendent of the shops tried to make them work on Sunday, the commissioner upheld them in their stand against it.

The next step in the development of Dr. Nichols' industrial work was the purchase of a sawmill. It stood on certain "made" land in Bassein, — land which had been constructed by the ballast taken from the holds of steamships from the river Thames in England. One hundred and forty village churches clubbed together to buy the sawmill. Mr. O'Brien, an Irish pilot, sympathizing with the work, advanced the needed cash at the auction sale. The churches undertook a campaign to raise the money, asking each member to pay ten rupees, and when the mill was purchased, presented it to the school.

The next need was for a steamboat to enable them to take advantage of the ramifying rivers which intersected the 5,000 square miles of adjacent territory. By this time the apprentices had graduated from the government shops, and one of them undertook to build the steam launch, or, rather, the task was thrust upon him, owing to the fact that the foreman having charge of the work struck for higher pay. The young man, however, developed higher powers than the former incumbent, and produced a steam launch admirably suited to the needs of the work.

The launch proved so useful that Dr. Nichols was soon asked by the natives whether he would sell it. This he did, building another for the mission. Thus an industry developed. They have now built and sold thirty launches, making a profit of \$10,000. The launch has become an indispensable aid to the work in this section of Burma. Pastors, members of the church, the evangelistic band and the school's brass band embark in the boat and go off for

a tour. Approaching a village upon the river bank, the boat whistles and the pastor at this point packs his bag and is ready as soon as the boat reaches the wharf to join the party on a visit to all the neighboring churches. At every stopping place a remarkable service is held. Pastors, laymen and students contribute their testimonies. Man after man takes up his Bible and gives his message, and thus, far into the interior, the work extends. But it should be remembered that, under God, it is the life of the key man, Dr. Nichols, which is multiplying itself in this far-reaching influence through school, industry, evangelistic effort and village preaching. The possibilities of such multiform service are illimitable on every mission field.

ROOSEVELT ON MISSIONARY SERVICE

Theodore Roosevelt had this further word to say in talking with Dr. Iglehart concerning the call to missionary service: "As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary service, as your son is doing. It takes mighty good stuff to be a missionary of the right type, the best stuff there is in the world. It takes a good deal of courage to break the shell and go 12,000 miles away to risk an unfriendly climate, to master a foreign language, to adopt strange customs, to turn aside from earthly fame and emolument, and, most of all, to say good by to home and the faces of the loved ones, virtually forever."

A CHALLENGE TO YOUTH

The call, both for service at home and on the farther fields, is a challenge to youth. Youth owes to middle age the obligation of keeping before it the vision of the ideal. A great offering of youth and life to meet the world's need will stir the more mature to action as nothing else in the world. The success of our great forward movement

is dependent upon the response which is met among the young people. The climactic hour of our great national conventions is always when the young people who are giving themselves to world service speak out of their hearts the burning desire which is leading them to farther fields. There is a high courage about consecrated youth which makes the pulses beat more quickly. They are bound upon the quest for the far horizon of the soul's desire. And let no one suspect that such ambition is destined to disappointment and disillusionment. Rather, youth chooses in the high moment of clear vision the better part, and the decision then made determines the trend of life, and the coming days bring ever fuller blessing and greater enrichment of soul.

ENLISTING LIFE

Recognizing the magnitude of the world task before us and the imperative need for greatly increased numbers of recruits for the ministry and missionary service at home and abroad, it becomes the obligation of every Christian leader to give careful thought and earnest effort to the matter of leading our young people to face the great need and to enlist for the battle.

HOW TO GO ABOUT IT

There must be a carefully thought-out plan. Churches produce missionaries when the conditions are right. It is not to be expected that young people will offer themselves to the service of God unless they are enlightened regarding world needs and given specific training to that end. The program should include enlightenment, instruction, inspiration and prayer. There should be a survey of the church's resources, counsel regarding preparation, help in financial difficulty, and the creation of a warm spiritual atmosphere which will tend to crystallize purpose and encourage perseverance.

A SURVEY OF THE CHURCH LIFE

One of the first steps is to carry out a careful survey of the young life of the church. Just as we are giving a close scrutiny to the financial resources within the power of the membership of the church, with a view to a challenging appeal to God's people to bring adequate support to the great forward movement, so there must be a similar stock taking of our resources in young life. This cannot be done with a brass band. It will require the most painstaking judgment upon the part of church leaders. The pastor's cabinet, composed of those responsible for the various departments of the church life, should take the lead. If the church is too large for such a group to go over its entire constituency themselves, they should commit it in sections to carefully chosen committees who will give detailed study to the section assigned them and decide which among the boys and girls show such promise as to render it wise to encourage them to prepare for definite Christian service.

HOW TO BRING ABOUT DECISIONS

Such a careful choice having been made, counsel should be had with their parents and Sunday-school teachers, but it cannot be taken for granted that these boys and girls will always be ready to follow the lead of their elders in this respect. For the most part it is wise to refrain from using any persuasion to induce them to do so, nor is it generally desirable to conduct meetings in such a way as to lead to hasty decisions under the stimulus of emotion. It is better to seek to put before the young people at proper intervals the need for Christian service and the opportunity of the ministry and mission fields at home and abroad without eliciting either verbal or written pledges. These may be obtained later when the young people have had an opportunity to think the matter

through. Enlistment cards may well be left in their hands, if used at all, to be signed alone in the presence of the Master.

It should be borne in mind that the age from fifteen to eighteen is the time when most men and women decide for Christian service, and if a decision is reached during these years under the direction of the Spirit and free from the over-urging of friends, it is likely to give permanent direction to the life, and we need have no fear that it will be subsequently regretted. This whole matter of survey and presentation of life work must be carried out in the atmosphere of prayer. We are dealing here with a phase of Christian work of the utmost moment, and constant guidance from above must be sought.

PREPARATION FOR CHRISTIAN SERVICE

It is not enough, however, to lead our young people to a decision for Christian service. They must be given direction and help in preparing for such service; and here the utmost discretion and the broadest vision are needed. We are living in days when the demands upon Christian workers, especially pastors, are greater than ever before. Popular education has raised the scale of ordinary intelligence far above that of other days. In every sphere of life the highly trained man is in demand. The Christian minister or missionary must needs be not merely a leader, but a leader of leaders. To a profound Christian experience should be added the fullest possible intellectual preparation. High school or academy should be followed by a full college course as a preparation for the more technical training suited to the particular branch of work the individual has chosen to enter. In preparation for the ministry, a theological course will follow college. Medical missionary work requires four years in the professional school, which should be a class A institution, and one or two years in a hospital. Teachers, whether

men or women, should supplement their college training with special work in a graduate school and with one or more years of practical experience. Nurses, kindergartners and others in special lines of work should take the regular courses in their own specialty and a year or more in one or the other of the well-equipped denominational training schools. The impatience of youth to be at the life task needs sometimes to be reckoned with, but we can do our young people no greater service than to show them the importance of thorough equipment for the great work which lies before them.

FINANCIAL DIFFICULTIES

In many cases we shall discover that financial difficulties of a serious nature impede the securing of the necessary education. The church should be prepared to give sympathetic aid in such cases. Not infrequently individual members of the church are prepared to assume part of the burden. I know of several cases where men of moderate means are making it a part of their own Christian service to help young people contemplating Christian work to secure their education.

SUMMER CONFERENCES

Another important step in the enlistment of life is to put the young people in touch with the representatives of the work they contemplate entering. Such contact will have great value in helping to strengthen their purpose and direct their preparation. The value of summer conferences and young peoples' conventions is very great. The missionary committee of the church should give careful study to the various gatherings of this nature held each year in their vicinity, and should plan delegations to those which best meet the need. If necessary the committee can lead in a plan to raise the expenses

of such delegations. It is the right of our young people to have the world outlook presented to them, and the influence of the summer conference is frequently decisive in determining their future course.

DO NOT ABANDON YOUR MISSIONARIES

Above all, every effort should be made to establish and strengthen the ties between the home church and world fields. Do not abandon your missionaries when they have gone from you to enter their life work. Hang enlarged photographs of them upon the walls of the church in several places. Purchase a great world map, mark their stations, whether in this country or abroad, and use colored ribbons to indicate the tie between their fields and the home church. Have a service flag made and let stars indicate the young people of your church who are serving at home and abroad. Refer to them often in pulpit and in prayer meeting and let your prayer both public and private gather about them and their activities. Be sure to secure frequent news from the fields occupied by your own young people, and see that letters, pictures and magazines bearing upon their work are circulated freely among the Sunday-school classes. Make prayer definite. Let there be a program of prayer which leaves none of them out, and let every new item received from the field be a subject of praise or petition. All this will take care, effort and expense, but in no other way can that atmosphere be created in which young people will see the glory of the great work and give themselves to it.

GENERAL FOCH'S COMMANDMENTS

In these post-war days it is not unnatural to transfer our military phraseology to the Christian warfare. For it is a bitter battle we are waging, and those who would

enlist have need of "the whole armor of God" as well as the determined courage which the presence of the Captain inspires. There is wisdom for the Christian warrior in the last three of the ten commandments which General Foch prepared for his soldiers: —

Do your best to keep your head clear and cool, your body clean and comfortable, and your feet in good condition, for you think with your head, fight with your body, and march with your feet.

Be of good cheer and high courage; shirk neither work nor danger; suffer in silence and cheer the comrades at your side with a smile.

Dread defeat, but not wounds; fear dishonor, but not death; and whatever the task, remember the motto of the division: "It shall be done."

"PRAYER, THE DYNAMIC OF THE NEW WORLD MOVEMENT"

BY CHARLES W. GILKEY, HYDE PARK BAPTIST CHURCH,
CHICAGO

The harvest truly is plenteous, but the labourers are few; *Pray*. . . .
Matt. ix: 37, 38.

It is the last conclusion that we American Christians would ever have drawn from such a situation. Here were great fields white to the harvest and waiting for reapers: a very big job needing to be done at once. To us energetic and practical moderns the thing to do under such circumstances looks so obvious that we should think of only one possible conclusion as following from Jesus' description of the present crisis, and we should probably state it in familiar American phrase: "The harvest truly is plenteous, but the labourers are few," — *get busy*.

Any one who has been attending recent religious conventions, or who knows the lingo and technique of present-day religious movements, will have no difficulty in giving to this "American revised" text some very definite and up-to-date applications. "The harvest truly is plenteous, but the labourers are few," — *organize*. "Start a campaign; raise money; secure strong men for promotion secretaries; open an office; get adequate publicity; survey your harvest field; enlist and train your workers; plan your work to avoid duplication and secure maximum efficiency; work your plan." That is the way we have of handling a white harvest field. And if for any reason these large scale methods of reaping seem not to apply, we have another conclusion ready. "The harvest truly

is plenteous, but the labourers are few," — at the very least hold a mass meeting to arouse public sentiment, and form a committee to consider and report on a harvest program.

These are no doubt perfectly proper and promisingly efficient ways of meeting the problem of a ripe harvest field where laborers are few, but we cannot miss the fact that they are not Jesus' way. He evidently approached the task of reaping a spiritual harvest from a different side and applied to it a different logic. And we who call ourselves after His name Christians, and believe that He knew even more about spiritual sowing and reaping than we do, will surely do well to examine His approach and see if it does not lead closer to the heart of the matter; to study His logic and see if it is not profounder than ours. Our methods are doubtless all right when it is western wheat fields that are to be reaped, or even when it is a political or civic campaign that is to be organized. But Jesus is looking into the hearts and lives of men, and seeking there a spiritual harvest for the Kingdom of God; and His directions for such an undertaking are very explicit: "The harvest truly is plenteous, but the labourers are few; *Pray* ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The first thing to be noticed about these directions is that plainly Jesus was no idle dreamer who thought that harvests whether agricultural or spiritual could be gathered by anything else but hard work. The sharp contrast between our instinctive conclusion face to face with a plenteous harvest that the immediate thing to do is to get to work and His that the urgent need is prayer, does not come from any visionary idea on His part that "mere praying," as we sometimes shallowly call it, will by some magic or miracle avail to get this reaping done. He knows just as well as we practical Americans that what such a situation calls for is hard work and plenty of it; and the

last part of His directions, with its emphasis upon laborers going forth to toil in the harvest field, is as definite and practical as any modern organizer could wish. But He knows also what we busy folk so often forget, that in all spiritual service some other things are just as important as numbers and activity, if not more so; that work to be effective must be of a certain kind and done from a certain motive. He plainly believes that prayer has everything to do with getting that kind of work done; and so He puts behind the work that has to be done in the harvest field the prayer that alone can make it adequate and effective: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The reasons why Jesus believes that prayer is an essential prerequisite to the right kind of work in the harvest field also appear in this explicit direction. Our modern inclination is constantly to think that the reaping of spiritual harvests, the extending of the Kingdom of God on earth, is our human responsibility; and so, with the best brains and organization and effort we can summon, we try to make it our human achievement. Jesus reminds us here that the same God who, in ways not only past our imitation but also past even our understanding, caused the grain to grow from the seed and ripen into the head is also "Lord of the harvest." It is His enterprise and therefore His responsibility; and we men can only find our rightful place in it as we put ourselves under His direction. God has His plans for the harvest as truly as for the sowing and the ripening of the grain; and His direction and blessing is as indispensable for the one as for the other. There is a glimpse here into Jesus' view of the spiritual processes of history, and of the progress of the Kingdom among men, which we self-confident and precipitate moderns greatly need. We feel sure we can rush out and bring in the Kingdom with some grand campaign or efficiency program of our own device. Jesus re-

minds us that God's direction of the harvesting is just as necessary as His blessing upon the sown seed. The plan of campaign, if it is to be successful, must be His rather than ours; and we must place ourselves at His ordering, as must all other laborers, if the work is to be rightly done. This is the deeper meaning of Jesus' insistence upon prayer as the essential preliminary to the right kind of work in the harvest field. Only through prayer can we discover God's program and go forth to our own part in it with His commission.

A meaning deeper yet in Jesus' emphasis upon prayer appears when we look for the nature of this divine commission which He insists is essential to successful work. The word translated "send forth" is in the Greek a very strong one, fairly to be translated "thrust forth." The vigorous impulse which it implies surely cannot be that of outer compulsion, for Jesus never represents God as forcing His servants to work like a slaveholder. It is an inner impulse that God quickens in the hearts of all His true servants in every age, — the thrust from within that Paul felt so powerfully when he said, "The love of Christ constraineth me." This is the only motive power to Christian service that is commensurate with the size and difficulty of the undertaking. Jesus makes it plain that it is God himself who thus equips His workers with the inner endowment which is necessary for the adequate performance of their task; and that it is prayer which opens the hearts and lives of His children to receive this indispensable commission.

We can easily imagine that Jesus had seen in the religious workers of His own time abundant reason for insisting on this inner equipment for spiritual service which alone can make it effective. There was no lack in His day of those who thought they were doing the Lord service. One considerable company of them — the scribes and Pharisees — were very careful to go through the mo-

tions of religious service with special attention to correctness of form. But Jesus and every one else saw that their laborious activity was absolutely without real influence on the lives of their fellows or the progress of the Kingdom; it lacked the inner impulse of spiritual vitality, the contagious spirit of sincere good will, which God quickens in the hearts of His fellow workers, and which alone makes their work prevail and endure. From that day to this there have been those who have laboriously or energetically gone through the motions of Christian service with similarly barren results. In our time it is not so much, perhaps, the punctilious formalism of the Pharisee as it is the galvanic activity of those who think they can save the world and themselves by much busyness about religious interest and undertakings that reminds us again how utterly spiritual service depends for its value on that quickening spirit of reality and vitality which men can never achieve for themselves, but only God can create and bestow. How sorely we Christians of the early twentieth century need to pray to be delivered from the futility of mere mechanical busyness! For that never saved any soul nor really advanced the Kingdom, nor ever will.

Then Jesus knew full well, also, that company of short-winded enthusiasts who in His time, as in every age, have been quick to take up the Lord's work and as quick to drop it when the burden grew heavy or the road long. The gospels tell us that at the opening of His own ministry He was surrounded by great multitudes who hailed His preaching, were carried away by His personality, and wanted to follow in His train; but when He began to lead them by that way of the cross on which He frankly said all His friends must expect to follow Him, they "went back, and walked no more with him." He has himself given us the perfect picture of this short-lived devotion in His parable of those whose hearts have no

“deepness of earth,” the seed which falls there springs up quickly enough, but they have no “root in themselves” to endure the test of difficulty or adversity. What pastor does not know their modern successors; quick enough to enthuse over the new idea or the new leader, ready enough to respond to the urgency of the friend whose invitation to serve on his committee they cannot refuse for personal reasons; but rarely there to the finish of the long, slow, spiritual task. Jesus knew well enough that the work of the harvest field to which He summoned men would not be done by midmorning or even by noon, and that only the inexhaustible inner impulse with which God thrusts men forth to service (so wonderfully pictured in His own parable of the unfailing well of living water within the soul) can suffice to sustain His fellow workers in their arduous and continuing toil: “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

In other words, the work of the Kingdom is at once so delicate in its nature, so vast in its extent, and so exacting in its demands, that it calls for more than human wisdom, effort and organization. Misguided activity must fail to advance it, no less than indifference and indolence. The Kingdom for which we hope and work and pray is so essentially God’s that we cannot expect to serve it except under His constant direction and by His continuing inspiration. Only He, by that secret entrance and influence which He possesses within the hearts of men, can thus call and equip for His service an adequate number of really effective laborers. The man whom Jesus has taught enough about “the mysteries of the kingdom” to realize this will see that Jesus’ call to prayer in the presence of the white harvest field is really the only adequate first step toward getting that harvest reaped; for it will put the man who prays under the immediate direction of the “Lord of the harvest” for whatever service he can render;

and in ways that he may not fully understand it will open the hearts and lives of others for whom he prays to that same inspiring and enabling presence.

A spiritual truth so simple and yet so profound as this is often plainer under the form of a symbol. Jesus taught us that the perfect relationship between men as brethren and God as their Father, which He came to establish in the Kingdom of God, is not simply a one-sided ethical relation between man and man, nor yet a one-sided religious relation between man and God, but rather a triangular relationship, linking men with their brother men beside them and with God above them. Jesus insisted that when the three points of this triangle (ourselves, other folks and God) are linked up together in a mutual relationship of confidence and love, spiritual forces will be released around that triangle, as around a closed electrical circuit, greater and more powerful by far than men isolated from their fellows and their Father can ever guess. He continually declared that prayer is, or rather releases, such a force, so that men can not only serve one another directly by acts of love, but can through prayer (by way of God, so to speak) bring blessing into other lives; and so that God can not only do things for men directly through His mercy, but through other men, whose lives have been made His channels through prayer on their part, can send His blessings by way of human agencies. In such a world of spiritual relationships, the man who wishes to forward the Kingdom of God will look not only for opportunities for personal service to his neighbor, but for occasions for prayer on their behalf. And in the presence of fields white to the spiritual harvest, he will realize as Jesus said, that prayer to the Lord of the harvest alone can open the way, for himself and for others as well, to really effective work as a reaper.

What now does all this mean for our "New World Movement?" Not that we are to abandon our machinery, give

up our organization, stop asking for money, or sit idly by while the opportunity of centuries passes. Rather that the sense of the crisis through which our world is passing shall drive us not so much to hysterical, and therefore spasmodic, activity but to our knees for a deeper understanding of God's great purposes and our own part in them, and for an inner equipment to play that part in His sufficient strength. Prayer in this spirit will not dispense with work or organization but will vitalize them. The one thing we modern American Christians need to be very sure of is that our prayer is really a preparation for our planning and our working and not simply an after-thought. Never were fields more white to the spiritual harvest than those that stretch the world around to-day. Never was there greater need, in our own hearts or in the hearts of hungry men who know not what they seek or where, that we should follow Christ's program for the reaping:—

The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHRISTIANIZING THE NATION'S BANK ROLL

BY EDWIN M. POTEAT

THE SIZE OF THE ROLL

On the 9th of June of this year the comptroller of the treasury said: "The wealth produced in the United States in the year 1918 is estimated as not far from \$60,000,000,000, or more than two-thirds of the total wealth of the whole German empire at the outbreak of the war." Estimates of the national wealth vary from \$250,000,000,000 to \$320,000,000,000, and for a considerable period the annual production was put at \$20,000,000,000. If we had had our present wealth in George Washington's day we could have bought every foot of ground on the earth's surface, paid cash, and had money left in the bank. Of course we have no way of conceiving these enormous figures. There is more wealth in dollars in the United States to-day than there have been seconds of time since the Garden of Eden. On November 1, 1917, the comptroller of the treasury reported the resources of our national banks as aggregating \$15,520,000,000, exceeding by \$1,000,000,000 the combined resources of the Bank of England, France, Russia, Germany, Italy, Spain, Netherlands, Denmark, Switzerland and Japan, and the United States national banks for the first time reported a surplus and undivided profits equal to their capital stock. Said the secretary of the treasury: "We have been transformed from a debtor to a creditor nation. This is not the opening of a new chapter in our economical history, but the beginning of Book II. When the war began there were five creditor

nations; that is, nations that had capital to lend, — Great Britain, France, Germany, Holland and Belgium. All others were borrowers, including our own. Now American capital is being loaned in all five continents and the United States dollar is a more important unit in international exchange than the English pound sterling. The money center of the world has shifted to New York."

The "Manchester Guardian," writing in 1917, said: "This year America's foreign trade will amount to \$8,000,000,000, one-fifth of the foreign trade of the whole world. Her foreign trade in 1916 is one-half again as great as in 1915, and twice as great as in 1914."

The United States Congress which expired March 4, 1919, appropriated \$57,000,000,000, and authorized \$22,000,000,000 in Government bonds.

The savings banks of New York State on the 1st of January, 1919, reported \$225,000,000,000 of deposits, \$65,500,000 more than on the 1st of January, 1918.

In three months of the winter 1918-19 a single trust company in Boston reported an increase in deposits of upwards of \$2,000,000.

While we were at war we laid by in perfectly good savings, at a good per cent of interest, \$1,000,000,000 a month in Liberty Bonds.

CONGRATULATIONS OR COMMISERATIONS?

Are we to congratulate ourselves or commiserate ourselves on these enormous and inconceivable figures? John Ruskin raised the question whether wealth might not better be called "illth," as tending to our ill-being rather than our well-being, and certain it is that every great civilization which has perished, perished after a period of great prosperity. Byron has put the fact in unforgettable lines: —

Here is the moral of all human tales,
'Tis but the same rehearsal of the past,
First, Freedom, then Glory, when that fails,
Wealth, Vice, Corruption, Barbarism at last,
And history with all her volumes vast
Hath but one page.

Carlyle was forever insisting that the pursuit of wealth is not a human bond, and Mr. L. P. Jacks, commenting, says: "Seekers of buried treasure invariably quarrel among themselves for reasons which are manifest to a child. It makes no difference whether it is hidden in a pirates' cavern or in the bowels of the earth. They may arrange a most equitable scheme for the division of the spoils and seal their mutual loyalty with fearful oaths, but before the voyage is over the captain will be dangling at the yardarm and the deck will be slippery with the blood of half the crew." Ruskin has given us the same warning in one of the most eloquent sentences ever written: "Since the dominion of man was first asserted over the ocean three thrones of mark above all others have been set upon its sands: the thrones of Tyre, of Venice and of England. Of the first, only the memory remains, of the second, the ruins; the third, which inherits their greatness, if she forget their example may be led through a prouder eminence to a less pitied destruction." Tyre fell after a period of great prosperity. At one time the sails of the commerce of the queen city of the Adriatic whitened all the Mediterranean, but her wealth became her doom. And Ruskin's warning to his native England is more pertinent and solemn to us of the United States to-day than to any other nation on earth.

A SIGN OF PROMISE

There is a sign of promise in the fact of the tremendous outpouring of life and treasure in the war, for late as we were in entering it the war gave us our supreme oppor-

tunity to prove to ourselves and to all the world that we value an idea — democracy — more than we value gold or life; that our alleged worship of the almighty dollar is a libel, and that once we were given the chance to choose we chose in the spirit of the men of '76 and '61. Kipling has spoken for us all in the lines: —

Then praise the Lord most High,
Whose strength has saved us whole;
Who bade us choose that flesh should die,
And not the living soul.

But it is worth while to remind ourselves that all our war charities — Red Cross, War Work Drive, Salvation Army, War Chests, etc., — probably fell short of \$700,000,000. That is to say, they did not equal in amount the interest of a single year on our Liberty Bonds, money which we laid by in savings only because we were at war.

Of course it is impossible accurately to assess the amount of the wealth of the nation in Christian hands. In the year 1916 there were upwards of twenty-five million members in evangelical churches in the country, with adherents of twenty-five million more. It is fair to assume that these persons are as industrious and as saving as any other sections of our population. We cannot be far from the facts if we say that half the total wealth of the nation is in the hands of the members of evangelical churches.

The \$167,000,000 subscribed by the Methodists in their great centenary drive, when analyzed, is shown to amount to 11 cents per week per member. If all the evangelical population of the country did as well, we should pile up a total of \$910,000,000.

HOW TO CHRISTIANIZE OUR MONEY

We have been engaged through centuries in the task of Christianizing our theology and our church polity. We must now advance to the harder task of Christianizing

our money. And unless Christ's people take the lead here they will forfeit the leadership of an industrial and commercial age. Unless we can spiritualize our material resources, that is, unless we can invest them with spiritual values and subordinate them to spiritual ends and direct them to spiritual objectives, they will materialize us and our last state will be worse than the first. A man wrote his own epitaph as follows:—

Born a human being,
Died a wholesale grocer.

The pastor was leading a candidate into the baptistry. The candidate suddenly remembered that he had his pocketbook in his pocket. "Oh, I forgot to take my pocketbook out of my pocket!" The pastor answered quickly: "Never mind, let it be baptized too."

First.—We begin to Christianize our money when we see the peril of accumulation and frankly acknowledge it as a peril. We must see not merely that the poor and the dispossessed will become increasingly angry at sight of our luxurious ease, but that character itself rapidly deteriorates under accumulation. A faithful deacon once said to his pastor, "The more I have the meaner I feel." It was a perfectly sound judgment of the man's conscience on his character. Said Bishop Spalding: "The ability to make and save money carries with it the destruction of the impulse to give it away." I do not decide here whether that saying is true, but it sufficiently indicates the peril alluded to. Or as Oliver Goldsmith put it:—

Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay.

Second.—It will help to prevent this decay if we face and answer the question, Who makes the money?

What are the factors in production? Adam Smith (1723–1790) will answer, land, labor and capital; and the

answer has entered so completely into the thinking of a hundred years that it is almost impossible to revise it, or, indeed, to get serious attention to it. It must be said with all positiveness that such an answer can no longer satisfy. All production of wealth is a co-operative enterprise in which God, society and the individual are the co-operating factors. God contributes all the original materials of wealth. "The sea is his, and he made it; and his hand formed the dry land." "In the beginning God created the heavens and the earth." "The earth is the Lord's, and the fulness thereof." Thus the primary capital together with the laws of nature, including the laws of health and all intelligent action, are God's contribution to the joint product which we call wealth.

Society makes its contribution in two ways: It gives to wealth the character of wealth. There can be no capital without society. Immanuel Kant said: "If a man were alone on the earth, between himself as person and all other objects as things there could be no relation." That is to say, isolated man could not have wealth. The presence of others constitutes the opportunity of exchange and calls for a medium of exchange. If Mr. Carnegie, when he sold his business to the United States Steel Corporation, had taken his \$500,000,000 in a single certificate and started upon a voyage around the world, so long as he was in society, that is, a member of the ship's passengers, he could be said to have wealth. But let the ship be wrecked, and let Mr. Carnegie find himself alone on an island in the South Pacific, and his \$500,000,000 would be worth exactly nothing! He would starve to death unless, like Robinson Crusoe, he developed sufficient resources to get food and shelter on the island. That is to say, when a man drops out of society his wealth ceases to be wealth.

But society contributes in another way. It enhances the value of our accumulations. Manhattan Island was

sold by the Indians for \$28. To-day the land represented in that transaction is said to be worth \$325,000,000. Who made that money? The answer is, society. In one of our large cities a man paid \$25,000 for a tract of land; a few years afterward he was offered \$125,000 for the same tract, and he wrote a book to prove that he did not make that \$100,000. The general movement of population created that increment. The owner certainly did not earn it by any labor of his brain or hand.

But we saw that labor is one of the factors in the production of wealth. This is the contribution of the individual. Does he contribute anything else? Nothing, except what he contributes as a member of society. One man told me he attempted to calculate the amount of his contribution to his own prosperity. He ran an ice plant, an electric-light plant, a dairy and an ice-cream factory, and he was very prosperous. In repeated calculations he had never got his contribution above 5 per cent, God and society contributing the other 95 per cent.

Third. — Preachers must grow the courage to teach the New Testament on the subject of money. The mind of Jesus is abundantly indicated on this subject. "Lay not up for yourselves treasures on earth" is as plain an injunction as "Go ye into all the world and make disciples of all the nations." Indeed it is easy to see that the two injunctions hold together in his mind, for men who are bent upon piling up wealth for themselves and for their children are not likely to be in earnest in the task of bringing the non-Christian nations into discipleship. Whereas those who obey the second injunction "Go" find that the first injunction, "Lay not up," is almost unnecessary, for when one makes it the aim of his life to share the light and peace and power of the Christian salvation with those who do not know it, he is not likely to be interested in laying up treasure for himself.

Fourth. — Our people must be willing for the mind of Christ about money to be preached. Indeed many Christian men are in real perplexity because this teaching has been so long neglected in the ministries of the churches. A Christian conscience entirely adequate to a transaction between neighbors is not certainly ready at once to pass judgment upon business transactions which involve myriads of human lives and run out in their remoter bearings to the ends of the earth. And one can see that much of the confusion of our times is due to the failure of the Christian pulpit to interpret and enforce the New Testament ideals in the making, handling and distribution of money.

When all is said and done, our only hope of Christianizing our money is in carrying the whole body of American Christians back to the scriptural teachings about money and its rightful use by us as stewards. Our property and all our property interests are included in the redemption which is in Christ Jesus. "Ye were bought with a price." Men begin with subtracting a tenth and devoting it sacredly to the maintenance of public worship. They go on and on and on to living on the tenth and distributing the nine-tenths. Or as a Christian jurist, the best-loved lawyer in his metropolitan city, said to me: "I have no interest whatever in making money except as I can give it away."

MINISTERIAL COMPENSATION

BY D. C. SHULL, PRESIDENT OF THE NORTHERN BAPTIST
CONVENTION

Conditions actually existing cannot be long ignored. We can inveigh against them; can claim they will soon change; that the old order will be restored if we simply have patience; but in spite of our protestations and our determination not to recognize facts, the thing which really does exist confronts us, — will not be put down, — and we finally must admit its existence.

We have been hoping the matter of compensation for the ministry of our church would right itself, — that it would automatically reach a satisfactory basis which at least would be somewhat similar to that heretofore obtaining. We have been so used to the sacrifices and economies of the minister and his family that we seem to have got the idea those sacrifices and economies must continue, — we don't know how; that they are too much a part of the ministry, so absolutely necessary to its functioning, too sacred, ever to be changed. Besides, our ministers were taught in the theological schools and in the churches theirs was to be a life of sacrifice, of self-abnegation. Their wives, also, of course, knew such limitations were to be imposed upon their husbands and families. Therefore how disappointed they would be if any other conditions should ever arise! Our denomination has been schooled in this sort of thinking, — to think thus costs nothing; it was very economical and we liked it and still like it.

No one seems to know just why the minister and his family must always have a life of hardship, why his particular service to the church and community requires it, but, nevertheless, it has been so, is now so, and of course

must be so in the future. In matters of education, business and pleasure there must be radical changes all the time, but in the mode of living and home environment of the pastor the rules are different, — these must always go on as of yore!

In the business world to-day, every one admits compensation has to be on a different basis from what it was formerly. Why? Not because business desires to increase compensation, but because it is forced to. Few compensations in the business world have been increased voluntarily; conditions, over which those who pay these increased compensations had no control, required them. We have reached a time in the history of our denomination when tremendous increases in the compensation of our ministry have to be made, — not because the churches want to make such increases, not because the ministry demands them, but because the life and the future of the denomination and its work cannot get along without them. Our ministry has made no demands. It has patiently plodded along, hoping conditions would change. Our churches, as such, have not considered the matter, although, of course, individual churches have acted. The minister has felt he could not make demands, and that for the time he had to work he would do so without complaining if the compensation was merely increased to cover the actual requirements; and I think this is a splendid attitude on the part of our ministry to-day.

The situation, however, is not one of which the young man who ought to go into the ministry and the young woman who ought to go into the mission work are unmindful. You say: "These young people are too materialistic. They do not have the courage of the young men and women of the generations past." And you berate them for their lack of desire to economize and sacrifice. Let us consider this phase for a moment: Have the former sacrifices and the miserable economies of our ministers,

their wives and families been of any permanent benefit to the denomination and the churches? It has been a grievous burden to those upon whom it rested, but has it created a corresponding compensation anywhere? Has it been appreciated? On the contrary has it not belittled the ministry itself and placed it in a wrong light before those whom it served, and brought us to our present indefensible position? Viewed from this angle, is not the idea of our young people toward this matter eminently just, and, as a matter of fact, correct?

Our denomination must face the issue. We must solve this problem correctly if we continue to live. Young people cannot always analyze a given state of facts and say why a thing is so, but they can see actual results and act accordingly. The Baptist denomination cannot exist — much less function efficiently — without its ministry. I know this is a disputed question in some localities, where the laymen think they can successfully take the place of the minister, but I want to reiterate, as my own positive conviction, our ministers are essential to our denominational existence. If so, we need strong, virile, capable, efficient men and women. We must, therefore, have the finest boys and girls of our churches. These are not only our salvation, but they make the future possible. These young men and women whom we need, whom we must have, will measure the future of the denomination by what it is doing now and by its plans in the present, making for the future. Just as the parents of to-day are shaping the character and marking out the future of their children, so also the churches of to-day are making the ministers and missionaries, and fixing the limitations and possibilities of the services they will render in the future at home and abroad.

We must, therefore, take a great stride forward in our idea of compensation for our ministry. It is useless for us to raise large sums for other purposes and neglect this.

A new standard must obtain. We must not simply pay a wage or a salary as low as we can possibly arrange, but we must make a compensation for these services upon a basis of what is just. I do not like the term "wages" or "salary" of a preacher. It sounds as if he were hired on a mercenary basis on the best terms obtainable. Let us put this whole matter upon a basis of compensation, thinking not only of how it affects the pastor who now serves, but of the impression it gives to those who might, and we hope may, serve in the future, thinking of justice and hoping for correct results. The denomination must have the best. The best must be attracted. Just compensation to those who serve us now will be the best guarantee that we will be just to those who consecrate their lives to our service for the future.

It has been thought by many that we have a more consecrated ministry by reason of its forced economies and sacrifices than otherwise we should have. I cannot but believe that the carrying of the burdens and sorrows of the people of our churches, which will always be the inheritance of our ministry, will be sufficient cross for them, and that the needs of themselves and those whom they love, and their dependents, ought not to be added.

The individual churches of our denomination know whether the compensation now paid is just or not. The amount paid in the past should not be the standard now. I appeal to the churches to consider this matter, not only as it affects your present pastorate but also as it affects the denomination's great future. Reconsider this whole matter in the light of the present conditions, the existing facts, the necessity for preparing now for our future ministry, and make an increase to your pastor, not as a wage or salary but as a just, fair and reasonable compensation for a service which cannot be measured by either a wage or salary, and which is so far-reaching in its influence that we cannot now estimate its importance.

PRESENT DAY EVANGELISM

BY JAMES A. FRANCIS

“DO THE WORK OF AN EVANGELIST”

Evangelism is the work of presenting Jesus Christ to men, women and children in such a way as to secure their hearty acceptance of Him by faith and their open acknowledgment of Him as Saviour and Master. Christ is the whole of Christianity. The soul's relation to him is the first and last article of a saving creed. Evangelism is not the whole of the churches' work, but it is the heart of it. Nothing can be a substitute for it. No campaign of education or social service, important as these are, can take the place of personal persuasion to close with Christ. The church that ceases to be evangelistic ceases in any true sense to be evangelical and to that extent ceases to be Christian. Let us not deceive ourselves with excuses. The Master's command to "Go and make disciples" is absolute and imperative; unless with all our other forms of Christian activity we are persuading men to the decision for Christ and so furthering His program in the world, we are sadly missing that mark at the very center of things. The church that is having no conversions ought to be possessed with a divinely wrought discontent till the case is remedied. The minister who is having no conversions has a right to a holy desperation concerning both himself and his ministry. Let him not say, "The special gift of the evangelist is not mine." It is his business to discover the evangelist that is in him and bring him out.

There is not only the individual ambassadorship of the man called of God in the special work, there is also the corporate ambassadorship of the church as the body of

Christ. The New Testament ideal is that all who know Christ as Saviour are to go or send to all who do not so know Him and make Him known in such a way as to secure discipleship. It is neither a side line nor an occasional spurt of effort, but the main trunk line in constant employ of the church that lives inside the mind of Christ.

Occasionally we find a church that has the evangelistic atmosphere constant and abiding. The welcome of Jesus for the lost, — the shepherd heart of the great seeker is in evidence and breathes through the whole worship and life of the church. Why not make this the norm and make all our churches so?

A church where conversions are always in order and always expected is about as near Heaven as we shall ever get on this side of the river. The compensation and satisfaction of this work are beyond words.

Hearts I have won of sister or of brother,
Quick on the earth or hidden in the sod,
Lo! every one awaiteth me, another
Friend in the blameless family of God.

It will be but a little while till we stand in His very presence. To know then that we have helped Him win His own and remake His world, what will it be?

What now do we mean by "present day evangelism?" We mean the presentation of the ancient presage in the thought forms and speech of our own time so as to make it intelligible and effective with the men of to-day. The message changes never. The expression of it changes constantly. The sermons of Charles G. Finney, which shook communities in the New England and Middle States as with an earthquake two generations ago, would not shake these communities to-day if preached by the same man and with the same earnestness. He knew his day and fitted it. It is ours to be as wise in our day.

Phrases like coins get smooth from use, and need to be reminted. The supreme lesson of the incarnation of Jesus Christ in the flesh is adaptation. He gets at mankind so that mankind could get at Him. He is God coming to men in such a way that men can come to God. "To bring us to God" was His mission; to bring God to us in such a way that we could understand Him with head and heart was His method. The task of present day evangelism is to bring Christ to the modern mind so that men can be induced to come to Christ. The presentation which fitted and drew men once may be "an unknown tongue" to the mind of to-day. Our blessed Lord knew how to present His message so that "the common people heard Him gladly."

Happy is the man who knows how to popularize the ancient message and thus socialize the highest and best God has given. "For their sakes I consecrate myself." The message fits the heart of man in the twentieth century as well as it did in the first, and we find the key. As we give ourselves to this task of interpreting Christ to our own day we learn anew what it means to love God and men "*with all our mind.*"

Into the consideration of the work of evangelism three things naturally enter: the *message*, the *messenger* and the *method*. Let us look at each in turn.

The Message

God, moved by holy love, has revealed Himself in Jesus Christ for man's salvation, and he who comes into the relationship with Christ of the obedience of faith finds forgiveness for the past, help for the present, and hope for the future.

The supreme item and issue in the presentation of the message is Christ himself. All sides of His gracious activity, all the offices He fills, and all the forms of love He wears should be set forth in relation to himself as center.

We preach not simply an incarnation, but the incarnate one; not simply a message, but a divine messenger; not simply a body of teachers, but the great Teacher; not simply a beautiful example, but Christ our example; not a cross only, but Christ crucified; not a doctrine of a resurrection from the dead, but a risen Lord; not a certain type of life or way of living, but "Christ who is our Life;" and not simply a judgment day, but "Christ as judge of the quick and the dead." The more keenly we can lead our hearers to feel that they are face to face with a person who waits unseen their answer to His wooing, the sharper persuasive edge our message will have. It is easier to lay aside a doctrine than to turn away from a friend. Beyond all doubt the central converting message of the Gospel is Christ *crucified* to preserve to man as Lord the one who was crucified for him, — is God's ultimate. This is the limit of absolute love. This is the most difficult and the most effective of all preaching. In preaching Christ crucified we proclaim by implication the awfulness of human sin. It must be a fearful element in human life that called for such a remedy as the death of the Son of God. Here God gets His stronger grip on the conscience, — the mortgage of an immeasurable gratitude. A crucified Saviour redeems us into the very consciousness of our need of Him. Here, too, is the strongest motive for repentance. "One died for all, that they who live should not henceforth live unto themselves but unto Him who for their sakes died and rose again." Once get a man to feel that he is sinning against an infinite lover and he will break away.

Here, too, is the strongest motive for consecration. When the stern call of duty is reënforced by the sense of love, religious motive reaches full tide. In the cross of Jesus, God's mercy and human need meet. The most powerful moral motives ever released in human life are born here.

If you want to effect real contrition for sin, real awakening of conscience that will plough through long-settled habits, real joy of the soul's new birth, real personal love for the Saviour, real self-sacrifice in living, then fearlessly preach Him crucified and risen again. The four Gospels tell us the story of His wonderful life; but the message that changed the Roman world was the Gospel of a Christ in the skies, who had left an empty tomb behind Him, and who carried in His glorified body the marks of a nail and a spear. The death of Jesus is as central in His career as He is central in human history. Fellow worker, we need a message of arresting power; here it is. Inseparable from the message of His death and its meaning is that of His present indwelling life. He lives beyond time, but He may live in time. He died for us that He might live in us. Redemption is mightier than natural causation. Divine grace is stronger than habit. Life is reënforced from on high. Something comes across from Him to us that is life's finest asset. This something quickens the conscience, strengthens the will, illuminates the mind, awakens the emotions, and creates a perennial springtime in the soul. His death saves us from the death of sin. His life saves us from the life of sin. For us believers, eternal life has begun. The powers of the age to come are already in operation. "Christ died for me" issues in "Christ liveth in me." Here is forgiveness for the past as complete as God can make it, and help for the present as strong as the full tide of His life.

Here, too, is hope for the future as bright and sure as a contract of grace by a faithful God can make it. Life now has a rainbow in the evening sky, our anchor is already within the veil, and death will but change our post-office address. The human soul is built on the scale of two worlds, so is our Gospel. Our front windows look out across the river into a far eternity. Jesus was not ashamed of "the joy that was set before Him," and did

not hesitate to say, "I go to prepare a place for you, that where I am there ye may be also." In the face of modern science, men grow timid about faith in the future life. Yet most folks do care what comes after the funeral. It is ours to bring this longing and the authority of Christ together. Very powerful are the motives that can wisely be drawn from the future. The true evangelist will not hesitate to use them with discriminating courage.

Many a life that has never felt a sense of need arising from a crushing weight of guilt, does feel a pathetic need arising from a sense of incompleteness, inefficiency, inadequacy, just a baffled sense of not getting there. To such our message is a Gospel. Jesus is "God with us." No figure of speech, this, but life's greatest and most practical asset. He makes life worth while.

Closely coupled with this is the great assurance that He will enable us to help others. He shows that He is adequate by making us adequate. He enables us to get something across and not to beat the air with pious wishing.

But the message has a range beyond the individual life. The cross and resurrection of Jesus Christ constitute the foundations of a new order in human society known as the Kingdom of God. The purpose of God is to pervade every realm of human thought and activity, every custom and organization of human society with the spirit of Christ. Good and evil are incarnate not alone in individuals but also in traditions, ideals, customs, organizations and groups. Christ came not simply to redeem men but society. At the same time we summon men to Christ, we summon them to the program of Christ without reservations. Nothing worth while in human life is outside His realm. Christ is the Saviour of the world.

The Messenger

What kind of men and women are fitted to bring such a message to their fellows? Other things being equal, they are best fitted who have most deeply experienced the power of Christ in their own lives. Being an able man with a logical mind, a vivid imagination and a ready and pleasing utterance by no means fits one to convey this message. The messenger is a witness not only for his Master, but of what his Master has done for him. It may be the best to say little about one's own personal experience. The important thing is that it be there. The fact that we have tried it out and found the reality gives a moral authority in our words that nothing else can. "We believe and therefore we speak." If our lives are radiant with power and joy, many imperfections will be either overcome or unnoticed. One who ever heard Mr. Moody at his best knows how little the audience cared about his errors in grammar or diction. He was face to face with reality, his soul was bathed in a vision, he was pouring out what God was showing to him. Criticism slunk away ashamed.

Next to being ourselves the subject of saving grace and, indeed, as an outcome of it we should be hearty lovers of mankind. We do people good as we are genuinely interested in them. There is but one royal road to this love for men, it is to live with the supreme lover. Love is caught not taught. You cannot expose yourself to it constantly under right conditions but it will take. His tenderness to you will make the whole race look different. You will not need to pile up endearing terms to prove your good will; you cannot hide it.

Add to these two, live above reproach, avoid as poison the love of money and desire for reputation. Be above jealousy of fellow workers. Avoid professionalism, posing or patronizing. "What hast thou that thou didst not receive?" Be a true democrat.

You are simply a man who has found "the pearl of great price," and you are putting a fellow traveler on the clue that he may find it also. Know your message. Be better acquainted with it than with anything else in literature or life. Hunt for illustrations as you would for gold. The best ones are from the common life. If addressing college people you may glean them from science, art, literature; but be sure that for all classes of people the homely is the forceful and the commonplace comes closest to the heart. Be like a sheet of plate glass that lets the light clear through.

The Method

Naturally in speaking of method one must have in mind both platform and personal effort. In either case rules for procedure are useless, even ridiculous. Some general observations may be of help. (1) Seek to secure in the church what for want of a better term we call the evangelistic atmosphere. This is but a way of saying, help the church to cultivate the shepherd heart and mind of Christ. Do not wait for this before going directly to work. Sometimes a few earnest sermons directed to the now Christian portion of the community, coupled with a few real conversions, will awaken in the church the very thing we are longing for. (2) Be earnest but do not let it degenerate into a harangue. Be a brother speaking to brothers. Be direct in appeal, but never take advantage to embarrass. (3) In every address make the way to God through Christ plain. Appeal to the best in your hearers. Take for granted in spite of their sinfulness that conscience is still alive and that they often long for the better life. (4) Give opportunity for acknowledgment of Christ openly, but do not publicly divide your audience into saints and sinners. If you do, you will manufacture more cheap hypocrites than anything else and repel the very people who would be worth most to the King. (5)

In personal approach be a friend, respectful, sympathetic, humble. Do not try to take charge of another's life. Rather offer to share the knowledge of the good thing you have found. Be transparent and sincere. Assume nothing you do not feel. Your friend will be much more conscious of what you are than of what you say.

Above all things, however, let us go to work and keep everlastingly at it. The worst mistake is to shirk. You may not mine the richest ore, but mine some. What is wanted is not a spurt but a spirit, not a dash but a campaign. This is the very core of our great five-year program. The spirit that will lead us into this work and keep us in it till we master this higher art will at the same time lift us over the bog of selfishness and self-seeking out into the deep ocean of God's fullness, and there shall not fail for us one good thing of all that He has promised.

